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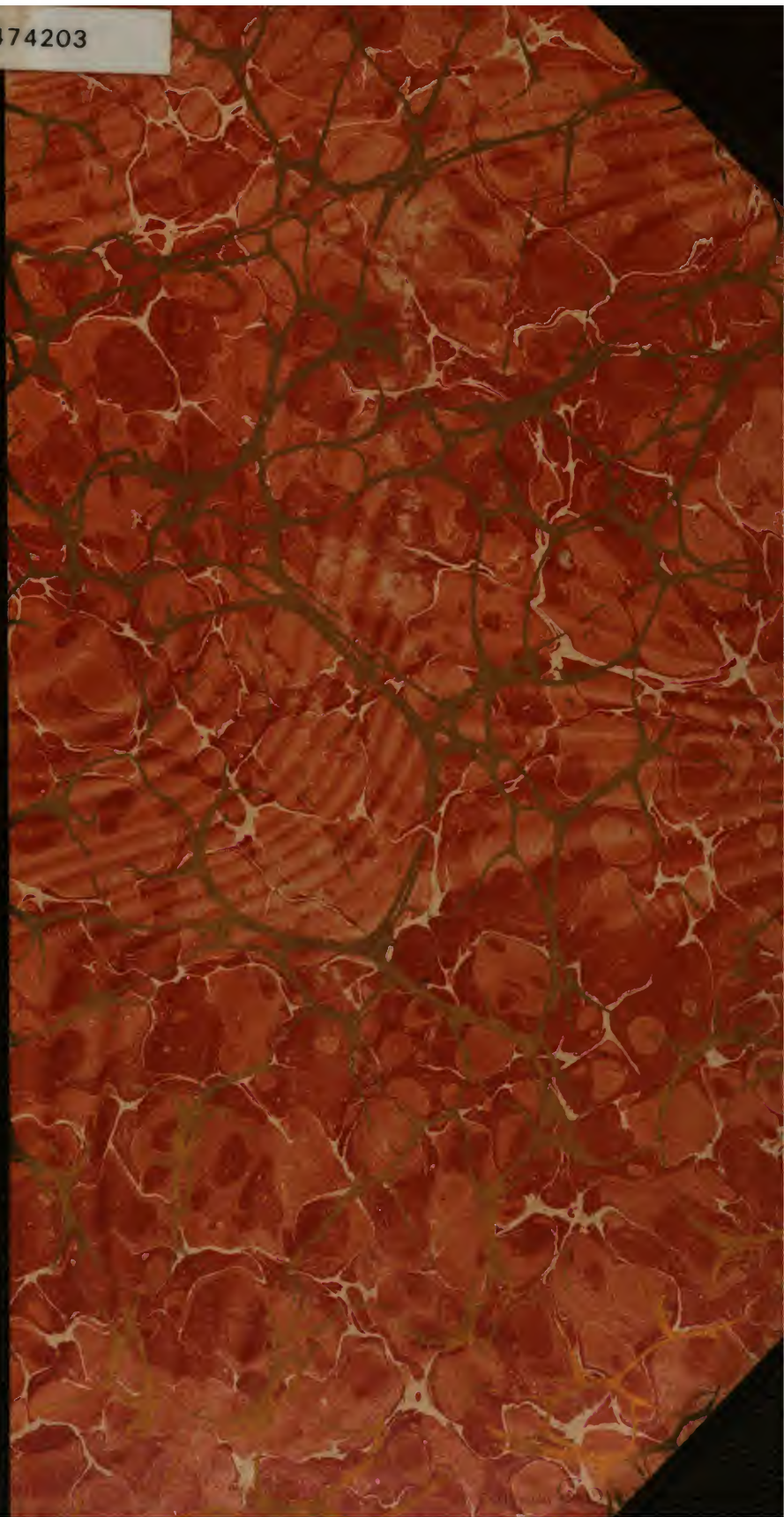
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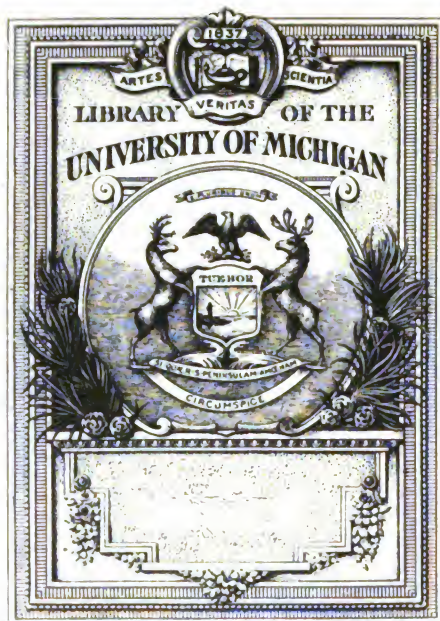
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THE
FREEMASONS'
MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.



VOLUME XVII.

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TO
THE MEMORY
OF
GEN. JOSEPH WARREN,
FIRST AND ONLY
Grand Master of the "Massachusetts Grand Lodge,"
CHARTERED BY THE
RT. HON. THE EARL OF DALHOUSIE,
GRAND MASTER
OF
The Grand Lodge of Scotland,
ON THE
30th day of May, A. D. 1769, A. L. 5769:
THIS VOLUME
IS
AFFECTIONATELY DEDICATED.

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THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XVII.]

BOSTON, NOVEMBER 1, 1857.

[No. 1.]

INTRODUCTION.

WE lay before our readers to-day the first number of the *Seventeenth Volume* of this Magazine. The work was commenced by its present editor sixteen years ago, and has been regularly issued on the first of each succeeding month to the present time, under his immediate personal supervision, with the exception of a short period when absent in Europe. It is also worthy of remark, that the Brother who superintended the printing of the initiatory number in November, 1840, still continues in charge of the mechanical execution of the work. Neither the editor nor printer, during this long period, has been prevented by sickness or other cause, except as already noticed, from giving his personal attention to his appropriate department of the publication. For this they are duly grateful. How much longer they may be permitted to continue their united labors in a cause so dear to both, is known only to Him "from whom no secrets are hid." Be the time longer or shorter, each will be abundantly satisfied, if in the end he shall be able to lay down his "working tools," feeling that he has faithfully performed his duty and contributed, according to his opportunities and ability, to the well-being of an Institution whose great object is the alleviation of the sorrows and the promotion of the happiness of all within the circle of its influence.

Sixteen years ago our Institution was just emerging from a persecution such as it had never before experienced, save at the hands of papal intolerance,—a persecution, the reason for which is no more to be explained, even at this day, on any just principle of human action, than its fanatical violence and fiendish vindictiveness are to be justified by any

acknowledged rule of moral equity. An unlawful act, committed, if committed at all, by a few misguided members of a village Lodge, was seized upon by ambitious and unprincipled men, for political purposes, and fanned into a flame which set the whole country in a blaze, threatening the innocent and the guilty with a common destruction ! The condition of political parties favored the designs of these agitators, and enabled them to succeed in turning what ought never to have been allowed to assume more importance than a temporary local excitement, to their own personal advantage, by awakening the fears and arousing the passions of the ignorant—by exciting the intolerance of the bigoted sectarian and the ambition of the low politician, and concentrating the force and madness of both in a furious crusade against the whole Masonic family of the country ! The details of its progress, its desolating career, and ignominious end, are familiar to those of our readers whose privilege it was to breast the storm, or who, entering the Institution at a subsequent period, have made themselves acquainted with its history for the last quarter of a century.

During the ten years of the excitement, the Institution had been crippled, to a greater or less extent, in all sections of the country. In the eastern, middle, and western States, a majority of the Lodges had either been entirely disbanded or compelled to suspend their labors. Even where the opposition was not strong enough to take an organized form, the public mind had been so poisoned and prejudiced that the active operations of the Craft were suspended. Few Masons were made, and the accessions of new members to the Lodges, were correspondingly small. The Institution was everywhere weak ; and though to those Brethren who had remained firm in their fidelity through the entire struggle, the present was a season of discouragement, it was not one of despair. They had seen their beloved Order hurled by the ruthless hands of political barbarians from a high condition of prosperity and honor, to a state of comparative degradation and almost hopeless inactivity ; they had also seen thousands of their Brethren, who had worn its honors and shared its privileges, while basking in the sunshine of popular favor, swerving from their allegiance and their duty ; and the sight was grievous and hard to bear. But it was borne—manfully and courageously borne, by these Brethren of truer hearts,—whom no discouragements, no threats or violence, no desertion of false or timid friends, no abuse of enemies, nor considerations of personal interest, could shake in their attachments or their fidelity. In the midst of its trials, they had stood by the Institution as true men and Masons ; and their reward and ample compensation was in due time realized to them, in being permitted to witness the successful revival and renewed

prosperity of their Institution, ere they were called to resign it to younger hands. Most of these faithful Brethren have been gathered to their fathers, and their names are scarcely remembered even in their own household ! while their successors are reaping a harvest in the field of their labors, far exceeding in plenteousness their fondest hopes or wildest imaginings ; for never since the revival of learning and the dawn of modern civilization, has the sun of Masonry shone with equal splendor ; nor at any time have its rays been more widely diffused over the earth, or their genial influence in society more universally felt and acknowledged.

This condition of our Institution is doubtless encouraging, and we cannot feel too grateful to our predecessors for the faithful manner in which they guarded its interests at a time when the Philistines were arrayed against it. The trials through which they passed—their sudden transition from a high prosperity to a condition of despondency—teach a lesson that may be profitably studied at the present time. In the year 1825 the Institution was popular, as now,—the Lodges were crowded with applications, and in some sections of the country everybody, fit or otherwise, who applied for admission, was received ; and even where the fee could not be paid, credit was given ! The natural result was that our Lodges were filled with many unworthy members, who, when the persecution came upon us, were found in the ranks of our enemies, and among the bitterest and most malignant revilers of our Order. They were the seceders,—a class of miscreants, without the aid of whose lying tongues and slanderous pens, the excitement could not have been kept alive a year. They went out from among us ; and the community had a right to presume that they knew something of who and what we were. Hence the great influence they exerted in arraying public opinion against us ; and to them may rightfully be attributed a very large share of all the personal abuse and suffering our Brethren of that day were called upon to endure. These men ought never to have been admitted into the arcana of Masonry ; nor would they have been, had a proper discretion and care been exercised by the Lodges in selecting their initiates—had more interest been felt in the moral and social fitness of the candidates, than in a full treasury and a long list of members. That this precaution was not exercised, was the mistake of that time. Let those whose duty it is, see to it that our Lodges of this day do not fall into the same error. None of us can look far enough into the future to say what may be in reserve.

If there be any present danger to apprehend, it is from our too great prosperity. The tide of popular sentiment is with us, and we are floating smoothly on the surface of an unruffled sea. No warning cloud is visible

in the sky above us ; and yet many of the wisest of our Brethren are frequently warning us, from their experience, that there are signs of a gathering storm beneath the horizon ; and they urge us to be prepared for its coming. Their fears may or not be well founded ; but that we are going forward at a dangerous pace, will not be doubted by any well informed Mason. The doors of our Lodges are made to swing too freely on their hinges. *The "latch-string" is too long, and too easily reached by very short people !* This should be remedied. The string should be taken in occasionally, or hung higher up, where it can be reached only with difficulty. If the guests be fewer, they will be more select and reliable. Numbers, in the abstract, add nothing to our strength. A Lodge may be morally and socially stronger, and better able to resist any outward pressure, with ten members than with fifty. The uninitiated public will estimate the Institution by the character, intelligence, and respectability of its members ; and it will avail little for us to object to this rule of judgment.

The Masonic is not a mere eleemosynary institution, neither is it a public hospital for the morally diseased ; and he greatly mistakes its true character and purposes who supposes it to be either. One of the qualifications required of every candidate for admission to the Lodge is, that he shall possess some trade or occupation, or other means of providing a sufficient support for himself and family, and of contributing something to the general charity. If the petitioner does not possess this qualification, he cannot afford to be made a Mason, nor can the Lodge afford to receive him. He has no moral right to appropriate for admission into the Masonic, or any other voluntary association, those means which are required for his own support, or that of his family. If while thus unfortunately restricted in his pecuniary circumstances, he solicits admission, the logical inference is that he is either regardless of his duty to his family, or that he is influenced by mercenary considerations, and is seeking an investment from which he anticipates large returns. In either case his admission will not add to the credit or profit of the Lodge.

An error into which our Lodges too frequently fall, is the admission of candidates against whom no very serious objections are raised, and yet whose habits of life and general reputation are, at least, so equivocal that even their friends are not willing to give them a clear and unqualified endorsement before the Lodge. They belong to the class of "*clever fellows*,"—men who are never guilty of any particular *crime*, and yet are continually running into what their friends are pleased to call *indiscretions*, but which other people are very apt to regard as disgraceful acts. The argument in such cases is, that the influences of Masonry and the

associations of the Lodge-room, if he be admitted, will soon cure the little irregularities of the petitioner, and thus be the means of saving him; while, on the other hand, his rejection will probably result in his ruin. The sympathies of the Brethren are enlisted, and he is received—nine times in ten, to the great damage of the character of the Lodge. The only safety in such cases lies in a free use of the black balls. If the candidate does not present a clean character, our plain duty is to reject him, without regard to the wishes or the pleadings of partial friends.

Our Institution is a noble one. Everywhere existent and everywhere a unity,—the perfection of human wisdom and genius,—the history of the world does not furnish its parallel. Second only to Christianity in the purity of its principles and the loftiness of its aims, it is second only to that in its capabilities for good. It has been the misfortune of both to have been too frequently dishonored in its own household, and this misfortune will continue to be incident to both until the heart of man shall be purified and sin driven from the world; but the principles on which they rest are unchangeable and pure as the emanations of divine wisdom. Nevertheless, it is our duty to guard our institution and protect its history, its principles and its privileges from desecration and abuse. We must cherish it as it is: have a care over the conduct of its members as they are, and see that it suffers no depreciation—as it is sure to suffer decay—from the admission of unworthy men, who bring nothing into it, and should not be permitted to take anything away from it. Let it be realized that our Order, like every other secular association, is dependent upon its individual members for its existence and for its character: they constitute both.

It is sometimes asked, How are the uninitiated to know that the principles of Masonry are of the high character we claim for them? and the usual answer is—Masonry, like Christianity, rests upon the Bible as its basis. The Christian points to the Bible as *his*, by the gift of God,—the Mason points to it as *his*, by adoption,—and both present it as “the rule and guide of their faith and conduct.” But it is a very easy matter for the Christian to *say* he takes the Bible for the rule of his conduct; yet if his actions in life do not square with its precepts and teachings—who will believe him? So it is very easy to say that Masonry is a moral institution; but if the character and conduct of its members are immoral, who will believe us? A tree is judged by its fruit. And so will Masonry be judged, let us talk never so earnestly and eloquently of the purity of its principles and the loftiness of its aims.

The importance of maintaining the high character of our institution, at this time of its prosperity, will be assented to by all, and the usefulness,

to this end, of well conducted periodicals, in disseminating its principles among its members and sustaining its position before the public, will not be denied. It has been the object of this Magazine from the beginning, to elevate the Fraternity of Masons, to give dignity and importance to the brotherhood, and to preserve the Institution from innovation and deterioration. It has no sympathy with reformers or changers. The Institution of Masonry, its ancient landmarks and constitutions, its forms and rituals, have been rendered sacred by time and experience, and are not to be tampered with by restless innovators and those who think they can improve its teachings, its laws, or its language. Such attempts will receive no countenance from the pages of this journal, so long as it is under the control of its present editor.

With these few words and thoughts we close the preface to another volume of this Magazine—having no new promises to make, no new lines to mark out: our course is onward in the path we have so long trodden with our readers, and with whom we have no desire to part company.

Boston, Nov. 1, 1857.

WYOMING LODGE,—MELROSE.

A NEW Lodge was constituted by the Grand Lodge of this Commonwealth, at Melrose, on Monday, the 12th Oct. ult., under the above pretty name. The occasion was one of more than usual interest; and the ceremonies of consecrating the Lodge, installing its officers, and dedicating its new hall, were performed by the M. W. Grand Master, J. T. HEARD, Esq., assisted by the Grand Officers, in a very handsome, appropriate and impressive manner. At the conclusion of which, the Grand Master delivered an eloquent and highly practical address, occupying about forty minutes. It was replete with instructive suggestions and wholesome advice, which, if properly regarded, as we feel assured they will be by the Brethren for whose guidance they were more particularly intended, will contribute largely to the prosperity of the Lodge and the welfare of the Institution throughout the Commonwealth.

The ceremonies in the Lodge-room having been concluded, the Brethren present were invited to an adjacent hall, where an elegant collation was spread for their refreshment; and to which they were appropriately and eloquently welcomed by the Rev. Brother DENNIS, W. Master of the new Lodge. At the proper time, short speeches were made by the Grand Master and several of his officers; when the Grand Lodge returned to the city, feeling that they had spent an agreeable evening for themselves, and, as they trust, a profitable one for Masonry.

Melrose is about five miles from Boston, and is one of the many beautiful and thriving suburban villages which add so much to the attractiveness of the environs of the metropolis. The hall in which the new Lodge is to hold its meetings, has been fitted up with much taste, and though not large, has an air of comfort about it that is not always to be found in rooms of greater pretensions. We wish our Brethren eminent success and unalloyed happiness in their new enterprise.

THE FRANKLIN STATUE.

WE have been politely presented with a copy of an elegant volume, just published by order of the city government, entitled a "*Memorial of the Inauguration of the Statue of FRANKLIN.*" It is a work of about four hundred octavo pages; and in point of mechanical execution will compare favorably with the best specimens that the typographical skill of our city has ever produced. It is enriched with a fine steel engraving of the Statue of Franklin, as it stands upon its pedestal in front of the City Hall; and also of the monument erected in 1827 over the remains of his father and mother in the granary burial ground; of the house where he is supposed to have been born; and of the Franklin monument in Franklin Place. These are all finely executed, and add much to the beauty and value of the volume.

The literary character of the work is in harmony with the excellence of its mechanical execution, and does great honor to the patient industry and good taste of our antiquarian and accomplished Brother, Dr. NATHANIEL B. SHURTLEFF, to whom our city and State are under the highest obligations for this and other similar works of public interest.

In the volume before us we have a full, minute and well arranged history of every thing and movement appertaining to, or having any bearing on, the conception, progress and final inauguration of the Statue, together with a variety of interesting reminiscences and memorials of the life of the great Statesman, Printer, and MASON. The Masonic portion of the work is full and complete. Justice is done to all parties in the details, and with the general arrangement all may well be satisfied. We know not wherein either could be improved.

Notwithstanding the work purports to be, and necessarily is, principally, a description of the incidents and a collection of the speeches, et cætera, of the day of inauguration, there is, as we have before suggested, much new matter, of equal or greater interest, scattered through its pages, for

which we are indebted to the personal inquiries and antiquarian labors of the compiler. Among this we find the following description of the house in which Franklin is said to have been born on the 6th January, 1705—6. It was situated in Milk street, opposite to the side-entrance to the Old South meeting-house, in which Franklin was christened on the day of his birth. It was standing in our younger days, and the recollection of it is still quite fresh in our memory :—

“The main house resembled in form many of the tenements of the olden time which have been preserved till now. Its front upon the street was rudely clapboarded, and the sides and rear were protected from the clemencies of a New England climate by large rough shingles. On the street it measured about twenty feet ; and on the sides, (the westerly of which was bounded by the passage-way and contained the door-way, approached by two steps,) the extreme length of the building, including a wooden leanto used as a kitchen, was about thirty feet. In height the house was three stories, the upper being an attic, which presented a pointed gable towards the street. In front, the second story and attic projected somewhat into the street over the principal story on the ground floor.

“On the lower floor of the main house there was one room only. This, which probably served the Franklins as a parlor and sitting-room, and also for the family eating-room, was about twenty feet square, and had two windows upon the street ; and it had, also, one upon the passage-way, so near the corner as to give the inmates a good view of Washington street, from which an aged lady, now living, remembers well to have seen Washington pass through that street in his last visit to the town. Besides these windows there had been others in the days of its early proprietors which opened upon the easterly side of the house, the seats of which were retained until the destruction of the building. In the centre of the southerly side of the room was one of those noted large fireplaces, situated in a most capacious chimney, which are so well remembered as among the comforts of old houses ; on the left of this was a spacious closet, and on the right the door, communicating with a small entry in which were the stairs to the rooms above and to the cellar, the latter of which was accessible to the street through one of the old-fashioned cellar doors, situated partly in the sidewalk.

“On the ground floor, connecting with the sitting-room through the entry, was situated the kitchen, in a tenfoot addition to the rear part of the main building. The only windows from this part of the house looked back upon a vacant lot of land in the extreme rear of the lot which served as a yard and garden plat.

“The second story originally contained but one chamber, and in this the windows, door, fireplace and closet, were similar in number and position to those in the parlor beneath it. Some of the later tenants divided this room by a wooden partition, forming a small bed-room of the westerly portion, which received light only through the side window facing Washington street.

“The attic was also, originally, one unplastered room, and had a window in front on the street, and two common attic windows, one on each side of the roof, near the back part of it. This room was, also, at an unknown time, divided by a partition into two apartments, one in front and the other in the rear.”

AURORA LODGE, FITCHBURG.

On Monday, Sept. 28, 1857, the M. W. Grand Master, John T. Heard, Esq. with his Wardens, Grand Secretary and others, by particular invitation, visited Aurora Lodge, at Fitchburg, and installed their Officers for the coming year. They were as follows: Charles Fessenden, W. M.—William Kimball, S. W.—Moses G. Lyon, J. W.—Asher Green, Treas.—James P. C. Cummings, Sec'y.—Jonas A. Marshall, S. D.—Henry A. Spooner, J. D.—Henry J. Lowe, S. Std.—Henry T. Pratt, J. Std.—John W. Wheeler, Marshal—and Martin Newton, Tyler.

This flourishing Lodge was chartered June 8, 1801, at Leominster, an adjacent village, and since removed to the growing and prosperous town of Fitchburg.

It was a cheering sight to look around their cosy and convenient Lodge-room and see such a cluster of fine-looking substantial Brethren, who for more than half a century have principally sustained this Lodge. There were many silvery locks and venerable forms, which brought back the memory of other days, and the appearance of the younger members was a pleasing omen of the future success of this Lodge. The address of our Grand Master was very appropriate, replete with instruction, and well calculated to promote among the members personal knowledge of the Art, and to instil a due caution and rigid scrutiny, both in bestowing charity on wanderers, and in receiving candidates for the degrees. He enjoined an unfailing attendance at the communications of the Grand Lodge. An hour was thus profitably employed, and every word which fell from his lips—delivered without note, in that frank and animated manner which comes from a soul deeply interested in our noble Institution—was listened to with deep attention. The hall was filled to overflowing by the Brethren and our fair sisters who honored the occasion. The little band—I think only a Quaternalion of voices—with the aid of a Seraphine, gave us a treat of melody. For, it is worthy of remark, there are sometimes at concerts and on public celebrations, voices heard, so very highly cultivated and with such a pulmonary strain, that they rend the ear of a lover of Music. There was no attempt there at such fashionable super-excellence. Modern screaming has not yet reached the beautiful vale of Fitchburg. There was no vocal *artist* rising on *octaves* to the third heavens, nor dancing a rigadon among aerial *crotchets*, nor exciting the plaudits of a gaping multitude by a double shuffle among starry *appogiaturas*. There was no hanging between heaven and earth on a discordant trill until the breath was almost gone. On this occasion we had the music of rich, sweet voices—it came from the heart—it reached the heart.

An elegant collation followed the ceremonies at the Lodge-room. It was given by Aurora Lodge at the American House, kept with much credit to himself and the place, by Mr. Comee. Brother Charles Fessenden, Master of that Lodge, presided. There was much beauty in the hall; whether the flowers which crowned the feast reflected their colors on the ladies, or their own fine complexions gave fresh coloring to the boquets, I will not decide. It is pleasant to see our sisters present at such convivial hours. They not only exhilarate the hearts of the Brethren but soften and temper noisy hilarity, which sometimes arises.

The president drew out several smart speeches from the officers and guests—all which, as they say editorially on great and stirring occasions, were received with—unbounded applause. S.

MASONRY IN INDIA.

Most of our readears are doubtless informed of the extent to which Masonry has for some years past, been cultivated in the British possessions in India. At all the principal points, flourishing Lodges exist, into which many of the most distinguished men of the native population have from time to time been initiated. Of course the effect of the present outbreak must be to interrupt their proceedings, and in many instances to destroy them altogether. The latter must probably be the fate of the Lodge at Delhi, now in the hands of the rebels, with a besieging army under its walls, and at this moment perhaps the most interesting point in India. This circumstance imparts a peculiar—we may say, a sad interest to the following (the latest) Masonic intelligence from that unfortunate city. How many of the Brethren whose names are mentioned, have fallen, with their families, by the murderous hands of the rebels, it is impossible to say; but doubtless many. Still, as there were probably influential natives among the members of the Lodge, there is reason to hope that some of them, or their families at least, may have escaped the general massacre, both here and at Cawnpore :—

On the 30th of March, the ceremony of installing the W. M. of Star of Delhi Lodge, was performed at Delhi, by W. Bro. Lieut. G. Forrest (the father of Masonry in the North-West,) V. W. the Rev. Bro. Smyth, and W. Bro. Buckley, late of Lodge Harmony, Cawnpore. V. W. Bro. Smyth went over from Meerut expressly for the purpose of affording his assistance. The eastern chair was occupied by W. Bro. Forrest (who conducted the proceedings in his well-known skilful and impressive way,) and the duties of Wardens were discharged by V. W. Bro. Smyth and W. Bro. Buckley. The ceremony of Installation (after the requisite preliminaries were concluded, and D. Prov. G. M.'s Dispensation for holding the Lodge had been read) was performed by the three installing Masters; and W. Bro. Capt. Russell, of the 54th regt. N. I., was duly proclaimed in the three Craft Degrees, by V. W. Bro. T. C. Smyth, as first W. M. of Star of Delhi Lodge.

The following Officers were afterwards appointed by the W. M., and addressed by V. W. Bro. Smyth on the subject of their respective Masonic duties (excepting W. Bro. Forrest) :—Bros. Lieut. G. Forrest, P. M.; Dr. Dopping, S. W.; Lieut. Holland, J. W.; W. Bro. Conductor Buckley, S. D.; Bros. Conductor Scully, J. D.; Conductor Settle, Tyler.

The services of Bro. W. H. Marshall, a worthy, able, and most zealous Mason, have been happily secured for this infant Lodge, in the important capacities of Sec. and Treas.

On the closing of the Lodge the Brethren adjourned to another room, where an ample inaugurating banquet had been prepared. The evening was enlivened by various songs, toasts, and speeches; all imbued with that spirit of harmony and brotherly love which should ever characterize Masonic assemblies.

VISIT TO THE GRAVE OF HENRY PRICE.

AT an early hour on Tuesday following the festival of Aurora Lodge, at Fitchburg, as noticed in another place, the M. W. Grand Master, John T. Heard, with Bradford L. Wales, S. W., John H. Sheppard, J. W., and Charles W. Moore, G. Secretary, visited Townsend, where lie the ashes of our first Grand Master, HENRY PRICE, Esq. The spot is about ten miles N. E. from Fitchburg, and we visited it under the charge and kind attentions of Brother James P. C. Cummings, M. D. A winding road over hill and dale, beautifully diversified at this season of the year by the various hues of leaf, flower and field, as we rolled along with a pair of fine horses, gave a refreshing zest to the excursion. It was a visit to the Mecca of Masonry in America; although we saw no Mohammedan BLACK STONE there, yet we do hope, that where a slate slab now stands, there will one day be a WHITE STONE, such as Christians erect to the memory of worth.

At our arrival at Townsend, we had to make several inquiries before we found the dwelling of Mr. William Wallace, the only surviving grand child of our first, and distinguished Grand Master;—a man about 66 years of age—an old bachelor—living alone in a humble cottage of a single story and single room, ten by twelve feet in dimensions—and situated on the brow of a hill. He had just risen, as we knocked at the door, from a small table by the wall-side covered with the fragments of his *dejeuner*. One corner of the room was the miniature of a cooper's shop, judging from the tools and a heap of shavings lying there, and in the middle was a cooking stove, and behind the door his homely couch. The building stood a few rods from the gate, overlooking his *pauca jugera*—as Horace calls his Sabine farm—about six acres of land, where he cultivated a small patch of potatoes, a few cabbages and some half dozen apple trees. Here dwelt in humble circumstances the immediate and only surviving descendant of one, who in his day was an opulent Merchant, accustomed to refined society and at the head, and, indeed, the founder of Freemasonry in this Western World. He was truly an original—another Robinson Crusoe—such a recluse did he appear in his attire, and in the wild and withered garniture of his face, where a grey and grisly beard cast a shadow over his features.

We found him very kind and communicative. He pointed out the spot on the opposite side of the road, where once stood the farm house of his grandfather, in which, among rural scenes and occupations, he spent his declining years. Not a vestige of the house remains, but he showed us an ancient Pear tree, near the site, which was transplanted by his grandfather from his garden in Menotomy, when he removed from West Cambridge to Townsend, where he at first had a mere summer residence and finally made his only home. It was suggested that this Pear tree ought to be purchased by the Grand Lodge and converted into furniture and ornaments for our hall, as a memorial of this excellent man. The cherishing and veneration of remembrances of virtue are incentives to duty, and it is delightful to look at every sign and token of those endeared to us. Things in themselves indifferent, may become powerfully suggestive, in some circumstances, to memory, and awaken a train of feelings, which the best and wisest of our race have ever loved to cherish.

The interview with Mr. Wallace was the more interesting, because it was

with him our Grand Master corresponded on the situation of the grave of Henry Price, Esq. From him, consequently, came the generous donation of the only existing and true portrait of our first Grand Master, which now adorns the walls of our Grand Lodge room in the Temple, already embellished with so many pictured faces of our distinguished officers. The resemblance of the grandson to this Portrait was very striking—the same prominent contour of features and lineament of expression. Mr. Wallace, after having been handsomely remembered for the trouble we gave him, directed us to the spot where the remains of his grandfather were laid in the old village cemetery.

We found the church-yard on our return without difficulty. It is on the western side of the county road. About two rods from the gate and nearly opposite to it the large slate-stone attracted our notice :—a slab three feet square with a circular top. On the face of it was the sculptured epitaph, traced in plain, clear outlines, and so deep as to resist the winds and rains of more than seventy years, which had injured or effaced the inscriptions on very many of the numerous dark grave-stones surrounding it. But, this needed no mallet nor chisel of OLD MORTALITY to bring out and restore to view the dim and fading characters on the tablet. The following taken from Brother Moore's interesting sketch of Henry Price, Esq., in the appendix to the Constitutions of the Grand Lodge, is a correct copy :—

IN MEMORY OF
HENRY PRICE, Esq.
Was born in London about the year of our Lord 1697.
He removed to Boston about the year 1723 ;
Received a Deputation
Appointing him *Grand Master of Masons in New England* ;
and in the year 1733 was appointed a
Cornet in the Governor's Troop of Guards,
with rank of Major.
By his diligence and industry in business,
He acquired the means of a comfortable living,
With which he removed to Townsend
In the latter part of his life.
He quitted Mortality the 20th of May, A. D. 1780,
Leaving a widow and two young daughters,
With a numerous company of friends and acquaintances
to mourn his departure,
Who have that ground of hope concerning his present lot
which results from his undissembled regard to his Maker and extensive benevolence to his
Fellow Creatures, manifested in life
by a behaviour consistent with his character as a
Mason,
And his nature as a Man.

This ancient cemetery is full of graves, and grey or dark brown slate stones are thickly scattered in every direction. I saw but one white tomb-stone in the whole circuit of vision. There was one slab like that at the grave of Henry Price ; it contained the memorial of the venerable clergyman of the village. This dwelling place of the dead is sequestered and lonely, and bounded by a thick forest of evergreens. It commands an extensive view of the village, fields and encircling hills. A stranger, who looks back on the early settlement of this mountainous part of Massachusetts, cannot gaze on these silent tenements of a great congregation of the dead of other times, without solemn reflections. It is on such a spot, in a quiet village, among pastoral scenery, that we feel and realize

the simple melody of that exquisite production, Gray's Elegy in a Country Churchyard,

"Beneath those rugged elms that yew trees shade,
Where heaves the turf in many a mouldering heap,
Each in his narrow cell forever laid
The rude forefathers of the hamlet sleep."

But among these humble memorials, doomed at a future day to oblivion, from the perishable nature of the material, let not the ashes of the first Grand Master of Masons in America be exposed to ruthless neglect. The letters on the dark slab of slate, erected to his memory, in a few years will become illegible, and the grave itself will be forgotten, unless some more durable monument be raised to perpetuate the spot. This Cemetery is already forsaken and has become obsolete: and another and larger Churchyard, more convenient and intended to be tastefully laid out and decorated with trees and shrubbery, attracted our eye as we passed by the hill-top. Consequently, neglect of this one will only hasten the natural decay which time produces, and make it hereafter an oblivious field, a nameless tenement, of the buried dead of other generations.

As our little company grouped around this humble tablet of slate—already touched by the finger of time—it seemed as though I heard a voice from the ground where lie the ashes of our distinguished Grand Master, calling on the great Fraternity to remember the founder of Freemasonry on this Continent, and leave some enduring vestige of gratitude and affection on the spot—some modest column of eternal remembrance over his remains. Such a tribute is due to our ancient Grand Master—such a memorial to Masonic worth. True, his portrait adorns our Grand Lodge room; and among the endearing pictures of his admired successors, which embellish the walls, it looks down over the pillar of the R. W. Grand S. W. in the west; but that is not enough. It is confined to our own sanctuary. Let the world around us see how we honor the memory of patrons and eminent Brethren.

To recall the virtues of the good and great—to look on the monuments, and portraits, and memorials of men who have done the world some good, re-acts on our own hearts. It inspires better resolutions for the time to come; it invigorates us in the path of duty; and it awakens an ardent desire of imitation. "*Quam multas nobis imagines, non solum ad intuendum, verum etiam ad imitandum, fortissimorum virorum expressas scriptores et Græci et Latini reliquerunt! quas ego mihi semper in administranda republica proponens animum et mentem meam ipsa cogitatione hominum excellentium conformabam.*"

"How many pictures of the bravest of men have the Greek and Latin writers left, not only to contemplate, but likewise to imitate! These illustrious models I always set before me in the government of the State, and formed my conduct by contemplating their virtues."

Thus spake Cicero nearly two thousand years ago—in his splendid defence of the poet Archias.

All nations have felt the influence of such remembrances of worth on the people. Greece was full of splendid pictures, monuments, statues, and temples, in her days of glory. The ruins of the Doric temple erected to Theseus, still

charm the traveller. Pictorial entablatures, fallen pillars, and broken columns, still survive to speak the gratitude and the glory of Athens. The Tumulus or Sepulchral Mount raised between the two great marshes on the plains of Marathon, still reminds the traveller of a greatness never surpassed in the life and death-struggle of freedom. There, says Byron,

"The Mountains look on Marathon,
And Marathon looks on the sea."

Italy abounds in memorials to departed excellence. Trajan's towery column yet shadows the spot in Rome where his ashes lie. When Cicero was questor in Sicily, he explored the tomb which Marcellus raised over the remains of Archimedes, and he found it amidst thorns and thistles by the discovery of the *cylinder* and *sphere* sculptured on the stone. The most beautiful exhibitions of architecture and the richest designs of sculpture were devoted to the illustrious dead.

We might dwell upon this subject with profit: but the detail would fill volumes: for in numerous localities in Europe and Asia, and all along the primeval banks of the Nile, successive monuments, mausoleums, columns, temples, and pyramids, rise up to memory before the mind's eye. Nor would our ancient Fatherland in her remembrance of the dead, be cast into the shade. All England speaks of such memorials, and in the deep vaults and death-chambers of her Westminster Abbey, a multitude of shrines and statues of her great men, stand forth amidst the awful imagery of the place and emerge into light. Scotland, too, has not been deficient in her obituary of worth. In Edinburgh the splendid monuments to the memory of our illustrious Brethren, BURNS and WALTER SCOTT, loom up in bold relief. Indeed, there is scarce a church or cathedral on the continent of Europe or in Great Britain, in which monuments, effigies and tablets, in honor of the lamented dead, do not appear, as handed down by the gratitude of hoary centuries.

Within a few years, the attention of our own country has been awakened, and the eye of the nation fixed on this solemn, yet heart-moving subject—the memory of the great and good. Need I refer to the lofty obelisk on Bunker-Hill, or the gorgeous and magnificent structure now being erected in the capital, to the honor of our deathless Washington? And the recent inauguration of the statues of Franklin and Warren is familiar to every one.

A change, too, has come over us, touching the adornment and sacredness of church-yards. It is not a very distant period of time, when burial-places, especially in country villages, were the most neglected spots in the land. With ragged, shattered fences, or none at all—without path or alley—exposed to the unhallowed tread of cattle and beasts of the field—covered with brambles, thistles and briars—with grave-stones broken or almost prostrate on the ground—and in some cases, on the side of sandy hills, with coffins exposed to sight. Such is an unvarnished picture of a country church-yard not very long ago, in many parts of New England,—a place which ought to be holy ground, called, by our Saxon ancestors, "God's Acre," and yet seldom or never visited, except when the mourner was forced there in the funeral procession to follow the re-

mains of some friend to the neglected spot. Even a Turk, whose country has ever been remarkable for the embellishment and veneration of the homes of their dead, would then have blushed at such depraved taste in a land of light and knowledge. But another and a better spirit prevails everywhere, and we trust that all this barbarous neglect and savage indifference have disappeared forever from this Christian land. Not only in numerous towns and villages have neat and appropriate enclosures been prepared, but many of our cities have laid out and adorned large and splendid cemeteries, surrounded by all the beauties of nature. In some of them the sepulchres of the dead are touching landmarks of affection, rising among groves, and winding walks, and on the hill top or by the river's side, in the midst of landscape scenery. Where the dead repose in retired places, among the loveliest imagery of nature, where the birds of music fill the groves, and the tree buds and the flower blooms with the earliest zephyr of spring, it seems as though the spirits of our much loved friends were around us, invisible to the eye, but whispering better, holier thoughts. Of this description are the beautiful localities of Mount Auburn in the vicinity of Boston—Greenwood Cemetery of New York—Laurel Hill in Philadelphia—and Green Mount in Baltimore. Many others might be named: such as Forest Hills in Roxbury, and Wood Lawn in Chelsea, and Mount Hope in Bangor.

If, therefore, such veneration has been paid in all past times, to the memory of patriots, warriors and learned or holy men, why should not our Fraternity—now spreading over thirtytwo States, from the waters of the St. Croix to the Rio Grande, from the Atlantic to the Pacific oceans—why should not our Fraternity remember its founder and first Grand Master of Masons in America?

I repeat it again and again, that we owe a monumental tribute of our respect and affection to the honored memory of HENRY PRICE; something beyond a humble, homely, perishable slate grave-stone, only distinguished in that old cemetery by its being a little larger than its surrounding companions. A memento more conspicuous and durable, it is our duty to erect; and let the present slate tablet be removed to the walls of the Grand Lodge room of Massachusetts, and like those venerated tomb-stones, which adorn Cathedral walls in Europe, be preserved in our sacred retreat. Let the heart but feel its importance, and the hand of our loyal Brethren will readily open to its execution.

A handsome Monument of Italian marble can be erected without a heavy cost. It can be finished and placed on the spot, enclosed by a neat, and substantial iron railing, for three hundred dollars. But, we may do more than this: and the way and manner are plain without being burdensome to our Brethren, or a severe encroachment on our Grand treasury. Let the Grand Lodge appropriate, say two or three hundred dollars, to this object, and every Lodge in this Commonwealth—and there are nearly one hundred at this time—devote a sum not less than five dollars; and thus a thousand dollars could be raised. Then might a rich and elegant Monument stand conspicuous in that ancient Cemetery, and tell the world how good and true Masons love one another, and honor the virtues of departed worth.

Should this proposal meet the generous feelings of the Brethren, we may see, next summer, the noble work accomplished, and the Grand Lodge of Massachu-

setts may have the opportunity, if they see fit, at our next festival of Holy St. John, in June, to consecrate a fitting memorial to HENRY PRICE, on the spot, with due and august ceremonies. S.

PRESENTATION OF A MARK.

Vicksburg, Miss., Sept. 21, 1857.

COMP. MOORE,

Dear Sir—I forward you for publication in your valuable and popular Masonic Magazine, (provided you deem it deserving of such notice,) a portion of the proceedings of Vicksburg R. A. Chapter, No. 3, at the stated meeting held at the Masonic Hall on the 12th inst., at which time a beautiful Mark was presented by the Chapter to Comp. Cykoski, as a reward for his untiring exertions in procuring and recording the Marks of the members. So neglectful had they been of this duty, that previous to the efforts of Comp. Cykoski not more than six or eight Marks had been recorded, although we have had a Mark Book for several years.

Comp. Cykoski has recorded nearly one hundred Marks in a very neat and creditable manner. On presenting the Mark, our M. E. H. P. and D. G. H. P. Comp. B. Springer, delivered the following address:—

Com. CYKOSKI—The laudable motive by which you have been actuated as well as the untiring energy, perseverance and fidelity exhibited in your voluntary taking upon yourself the arduous and laborious duty of collecting, selecting and recording the most distinguished and important symbol of our Order, and the skill and ability displayed by you in the discharge of that onerous duty, have induced your companions the members of this R. A. Chapter to tender you some proof of their appreciation of your labors and of their entire satisfaction that your "work is good work, such work as will stand the test of the overseers' squares."

To carry out this desirable object and accomplish this design they have procured this beautiful Jewel, the true value of which can be known only to M. M. Masons, and through their partiality and kindness I have been selected to perform the pleasing task of presenting it to you in their behalf, as an humble testimonial of their personal respect, and of the high regard which they entertain for your moral and Masonic character as a man and as a Mason.

The mystical characters, Comp. Cykoski, which adorn this symbol, as well as its brightness and purity, will ever remind you of the importance of faithfully discharging all those various duties which you owe to God, your neighbor and yourself, and will forcibly inculcate that truthful adage that a good Mason must be a good man.

The duty my worthy Comp. of presenting you this memento, is the more pleasing and gratifying to me from the fact that I feel well assured that by you it will never be unworthily worn, and that each member in coming years, as he observes it suspended from your neck, will point to it with pride, and exultingly exclaim, "I have done something to reward honest merit."

To which Comp. Cykoski replied as follows:—

"M. E.—My tongue is a poor interpreter of my heart. It is impossible for me to express to you with what deep feelings of gratitude I receive this token of your friendship and esteem. It will certainly be a monitor that will always

remind me of the duties I owe our great and glorious Institution, and of those duties I have to fulfil as a faithful and zealous Mason. Permit me, also, M. E., to assure you that I am happy and proud to live in this free country of my adoption, where Freemasonry flourishes free from persecution and tyranny.

"And you, my dear Companions, I hope that you will continue towards me those kind and friendly feelings which you have so beautifully exhibited to-night, through our venerable H. P. Be assured that it will ever be my constant endeavor to deserve them."

Yours fraternally,

W. W. ALLEIN, *Sec. of Vicksburg Chapter, No. 3.*

"JOSEPH WARREN LODGE." *

THIS new Lodge in Boston was regularly constituted and its officers installed by the Grand Lodge of this Commonwealth, at the Masonic Temple, on Thursday evening, Oct. 15th. A Dispensation for this Lodge was granted about a year ago by the then Grand Master, Dr. Winslow Lewis, and W. Bro. Caleb Rand, of this city, (Charlestown,) has been its acting Master. The Lodge assembled in the room of the Grand Lodge, at half-past 5 o'clock. At 6 o'clock, after the usual forms, the Grand Lodge entered the hall and proceeded with the ceremonies of constitution. The exercises were in order as follows: Prayer by the Chaplain, Rev. E. M. P. Wells; Hymn by the choir; consecration ceremonies by the M. W. Grand Master, assisted by the Grand Wardens and other officers; Hymn by the choir; installation of officers; address by the Grand Master; singing and benediction. The exercises and ceremonies were performed in a most admirable manner, according to the principles and ancient usages of the fraternity; and the address of the Grand Master was replete with good instruction and excellent counsel, especially addressed to the members of the new Lodge. There were quite a large number of visiting Brethren present, who were interested in the performances of the evening. At the conclusion of these, the officers and members of the Joseph Warren Lodge, with the officers of the Grand Lodge and other guests, partook of an elegant supper at Young's Coffee House. The Master of the new Lodge, Bro. Wm. E. Graves, presided at the tables, a service which he performed in a most happy and excellent manner. Sentiments were given and responded to by a large number of the gentlemen present, all of them abounding in wit and sentiment to a surpassing degree. Among the speakers we may mention the following:—Col. John T. Heard, Dr. Winslow Lewis, John H. Sheppard, and C. W. Moore, Esqs.; Caleb Rand, Esq., Hon. G. Washington Warren, Wm. S. Gardner, Esq., of Lowell, Judge Thomas Russell, Wm. D. Coolidge, Esq., and a number of others. The speaking was excellent, and the sentiments appropriate and felicitously expressed. An extremely pleasant evening was passed, and it was unanimously agreed that the new Lodge commenced its career of honor and usefulness under the most flattering prospects.

* From the Bunker Hill Aurora.

A POEM,

Delivered at the Celebration of the Anniversary of St. John the Baptist, June 24th, A. L., 5857, at Nashua, N. H.

BY SIR KNIGHT GEO. O. BARTLETT, NEW YORK.

LIGHT dawned upon the world. From that
Majestic throne on high, above this splendid
Arch of heavenly blue—beyond the glittering
Stars in night's broad diadem, the word went
Forth that gave Creation birth. Enchantment
Filled the hour. Aurora's golden train
Triumphant in its dazzling beauty, broke from
The caverned portals of the east on, airy
pinions

Borne, and ushered in the first bright morn
Of Life. How glorious was that day. The
Calm glad sunshine, and the lovely eve; and
Gorgeous clouds in floating beauty dressed,
Hung pendant in the trembling air; Arabian
gales

Sent richest perfume over land and sea,
And soft zephyrs mingled with the swelling
Song, that poured its new-born Anthem
To the skies. Perfection marked the handi-
work

Of Deity. All Nature breathed its
Untaught melody to God, and taught mankind
To worship and adore.

A second morning dawned upon the Orient.
The sun of Masonry arose, and with
Benignant beams, dispelled the wave
Of dark Idolatry and sin. From highest
Mountain tops, and lowliest vales, its lovely
Banner floated on the breeze, proclaiming
Peace on earth, good will to men; freedom
To the human mind, and unchained liberty
Of thought; the worship of the living God.
Justice, Temperance and Truth,
Are virtues which outlive all time,
That gild the ruins of decay, and bloom
Perpetual in endless years.

Art, Science and
Philosophy, followed in her course, and poured
Along "The Eternal Cataract of Time," their
Matchless flood of glories on the world.
There's not a spot on which the sunlight
lingers,

Or morning dew-drops glitter on the leaf,
Or birds that waft their melody on the
Perfumed air, or ice-bound billows

Fall in grandeur to their flood, but
Marks some mystic record of our Craft.

Roll back the tide of Time
To that remote Antiquity, where long, long
Centuries have buried mouldering cities
In the dust. Gaze through the hallowed
Memories of the past, on Egypt, and Arabia,
Babylon and Tyre. Or with that Christian
And that saint, (whose natal day we honor)
Survey the plains of Palestine, and mingle
With that mighty host in arms against
The Infidel. Or cross proud Ganges
Flood to Indies spicy groves and flowery
Plains, where gloomy superstition reigned
In blood, and Mercy wept at her dark
Catalogue of crime.

Rhodes and Malta.
Yet remain historic monuments of departed
Worth, and tears unchecked will flow,
And solemn dirges rise upon the
Midnight air, and never fading loveliness
Will crown the memory of the good.
There sleep the brave, within a rocky
Mausoleum enshrined, who fell with armor
On, and gave their lives in honor of
Their faith. So may we live
To guard the emblems of our trust; thus
May we die, and with unsullied
Glory give to God the jewel of the soul.

Still bend our way in
Thoughts domain and traverse empires
Trodden to the dust; whose solemn
Grandeur stands in broad magnificent array,
And sculptured columns rear their arches
To the sky. We gaze on Rome! proud
Mistress of the world. Her sun has
Set. Her mighty ones are gone; her Rubicon
Is passed. Yet beauty lingers on her
Cloud capped hills, and heavens own light
All lovingly descends, and gilds
The unfading glories of the past.

Then, with a poet's rapture, stand on
Ida's mount, and view that classic soil,

Where *Ægean* waves in sunlight splendor
 rolled,
 And morning zephyrs kissed bright forms of
 love
 That glowed in sculptured marble, on her
 palaces
 And shrines. Where Pagan worshippers
 Unrolled the scroll of fate, and bleeding
 Gladiators fell. Land of enchantment,
 Luxury, and decay; where true Promethean
 Fire came down from Heaven, and Jove
 Himself hurled thunderbolts of war; where
 Plato died, and Sappho weeping sung—
 Hushed is that music now—
 Eternal night has set his signet on her brow,
 And Time's vast record stamps
 Her once bright page in eloquence and tears.

No more shall Orpheus'
 Living Lyre awake its echoes in
 Arcadian groves. No more shall great
 Apollo hold mysterious rites at Delphi's
 Ruined shrine. No more shall silent
 Helicon his plumage bend o'er conquered
 Heroes, slaughtered dust, or Grecian
 Youths exchange Parnassian wreaths
 For glorious deeds. Castalia's
 Fountain mingles with her golden
 Sands, and Tempest's vale of Love
 In dreamless beauty sleeps.
 A Lethæan desert but remains to that
 Fair land of Greece, where Homer's verse
 Threw soft enchantment o'er her sunny
 Isles, and Socrates, the god-like martyr,
 Burst the imprisoned chain of life,
 And set his soaring spirit free.

Go

Ask the Pyramids the history of their
 Greatness, or the sacred ashes of that
 Ancient temple, adorned by the illustrious
 Hand of him, for whose exalted memory
 The Accacia lives and blooms. But
 Masonry survives. Eternal Truth!
 Divine and lovely, as she came from
 God's own hand,
 Still shines, a lone and tranquil ray,
 Upon the splendid ruins of a world.

Masonry is the child of God.
 Like Noah's Dove, her light wing swept
 The air, and like murmuring cadence

Of the sea, her song of joy from unseen
 Harp-strings fell, and gave a new
 Divinity to man.

Wisdom, Strength, and Beauty, are the
 Noble columns which sustain her bending
 Arch; Faith, Hope, and Charity, her
 Starry canopy.

Around her Altar's sacred
 Shrine, angelic love all calm and peaceful,
 Stands. Bright Faith unfolds her pearly wing,
 And silent thoughts from grateful hearts,
 In wreaths of burning incense rise.
 She hovers light o'er the couch of pain,
 And whispers to the anguished heart
 The melody of hope. She cheers the way-
 worn

Wanderer with his toilsome load, and
 Lifts the fainting spirit in its deathless
 Flight. Her land-marks are the
 World's broad page of history; her trophies
 Are the light of peace, of pure beneficence,
 Of justice and equality to man.

Brethren of The Mystic Tie; this light
 Is ours; the lamp which guides our feet,
 The star that points the way where
 Angels tread. 'Tis ours, to stand as
 Watchmen of the night, and guard with
 Jealous care this treasure of the free.
 'Tis ours to struggle in life's battle-field
 As faithful soldiers of the Cross, and forge
 A crown of everlasting beauty for that
 Celestial Lodge above.

How glorious the
 Thought! how full of promise to the heart,
 When evening shadows dim the parting day,
 And Death's dark Angel claims us for
 His own, to gaze upon the silver stream
 Which opens on the vista of the past, and
 Read on its unsullied wave, the record of
 A life well spent; the priceless gem of
 Virtue, and of virtuous deeds.

Masonic Pilgrim! don your staff
 And hood, and travel onward in the
 Rugged paths that meet your trembling
 Steps. Gold and Silver you have none;
 But Faith; immortal faith, triumphant
 In the Lion of Judean tribe, illumines
 Your way. The cold and cheerless

Night-wind whispers
 Music to your ear, and heavenly hopes
 Like clustering angels hover round your
 Head. Your pilgrimage
 Is well nigh done. A hand you cannot
 See, is gently raised that beckons you
 Away. A voice you cannot hear is
 Whispering through the realms of day,
 And calls you to the Spirit Land.
 The last libation poured, your destiny is

Sealed, your name is written in The
 Book of Life. Each hour of suffering
 Here but adds a jewel to your crown,
 And every tear that falls in sweet repentance
 Of a wrong, becomes a Pearl of untold
 Treasure to the soul. We know that
 Our Redeemer lives, and in that blest Asylum
 Of the Just, will welcome us to joys un-
 speakable
 And full of GLORY.

TRAVELLING MENDICANTS.

We publish the following notice for the information and protection of our Lodges and Brethren against imposition :—

Natick, October 1, 1857.

Dear Sir and Brother—A Mason, made in Ireland, by the name of Nichols, representing himself as from Montreal, and bound for Quebec, where he wishes to engage a passage to Europe, visited our Lodge last night. He had a long story about his misfortunes, &c., &c. We gave him two dollars and a ticket to Boston ; and have since found out that he visited Middlesex Lodge, at Framingham, only night before last, and they gave him five dollars or more. He stopped with a Brother Mason, knowing him to be such, last night here, who is the keeper of a Public House, and left this morning in first train of cars—forgetting to pay his bill.

He is a man some forty years old, uses a crutch and cane ; wore a blue circular cape, converses freely and with a good degree of intelligence. Judging from the actions above referred to, I think him to be an unworthy Brother, and thought in justice to Freemasonry, I should acquaint you of the fact, to prevent others, if possible, from being duped in like manner.

He is lame in his left leg, and says pieces of bone have been working through the flesh.

Fraternally yours,

GEO. L. SLEEPER, *Sec'y Meridian Lodge.*

The person here referred to, may or may not have been regularly initiated into Masonry. If a Mason, he is evidently an unworthy and dishonest man and vagrant, travelling about the country at the expense of the Lodges. The Lodge at Framingham had furnished him with ample means to carry him comfortably, at least two hundred miles on his journey ; yet only fortyeight hours afterwards, he had travelled but some six or eight miles, and is again found before another Lodge, repeating his well committed tale of distress, and seeking further aid from his Brethren, studiously concealing from them his previous success ! Succeeding here, he the next morning vindicated his character and crowned his rascality by running away and leaving his tavern bill unpaid, though his host was a Brother, and had probably contributed the previous evening to relieve his supposed necessities ! He was doubtless an impostor, and will probably continue to practice his impositions in other parts of the country, unless this exposure of his character shall have the effect to stop him.

Our Brethren at Natick were influenced by generous and honorable sympathies in contributing to his relief, but they should have scrutinized his story a little more carefully. Had they done this, we think they would have saved their money for a more deserving Brother. When he told them that he was on his way from Montreal to Quebec—for so we understand the statement—they should have told him that he had better return the way he came, and refused him their sympathies and admission into their Lodge. Such a story carries a falsehood on its face.

The country is overrun with such vagrants, and the number is daily increasing—and they will continue to increase so long as our Lodges continue to encourage and support them. When they cease to do this, and learn to treat them like impostors, as they are, they will seek some other means of living, and we shall be rid of them—not before. Refuse them all, and save your funds for the relief of worthy Brethren in your midst, who, this hard winter, will require all your sympathies and all your charities.

GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND.

THIS body held its annual communication at Providence, R. I., on the 12th October. We are told the attendance was large, and that a good degree of harmony marked its proceedings. The following is an extract from the record, as given by the G. Recorder:—

“The Committee appointed at the last session of this Grand Body, on amendments to the Constitution, altering NAMES and TITLES, to conform to the decisions of the last GENERAL GRAND ENCAMPMENT, made a full report in print.

“The discussion on this report, showed very clearly, that the proposed alterations would subject the *Encampments* and *Sir Knights*, to great INCONVENIENCE, EMBARRASSMENT and EXPENSE; and inasmuch as there were strong reasons to suppose, from other and more important considerations, that, at the next session of the GENERAL GRAND ENCAMPMENT, this subject will undergo a review and essential modification—on motion of Sir Knight William Field, it was

“Voted, That this whole report lay upon the table for future consideration.”

The officers elected for the current year are as follows:—

- M. E. Sir DANIEL HARWOOD, of Boston, Grand Master.
- Sir JOHN McCLELLAN, of Boston, Deputy G. Master.
- Sir SAMUEL LEWIS, of Providence, Grand Generalissimo.
- Sir JOHN B. REED, of Pawtucket, Grand Capt. General.
- Rev. Sir WM. R. ALGER, of Boston, Grand Prelate.
- Sir J. A. D. JOSLIN, of Providence, Grand Senior Warden.
- Sir WM. A. SMITH, of Worcester, Grand Junior Warden.
- Sir WM. PARKMAN, of Boston, Grand Treasurer.
- Rev. Sir STEPHEN LOVELL, of Boston, Grand Recorder.
- Sir CHARLES B. FARNSWORTH, of Pawtucket, G. S. Bearer.
- Sir HENRY GODDARD, of Worcester, Grand Standard Bearer.
- Sir BENJAMIN DEAN, of Boston, Grand Warder.

ADOPTIVE MASONRY.*

For the benefit of the lady readers of the *MONITOR*—and they are numerous—we have extracted from the *London Freemasons' Magazine*, for August, the subjoined article on “Lady Masonry.” In doing this, we wish it to be understood that we are not in favor, nor can we see the utility of what is known, and, we believe, practised in the United States as the “Adoptive Rite,” nor of any other association of women, purporting to be female Freemasons. Our reasons for this are numerous; but the principal objection, and that of itself is sufficient, is, that “Adoptive Masonry” is an imposition. *No lady can ever be a Mason*; and all societies in connection with Masonry, composed of ladies, have really no Masonic secrets, nor anything else Masonic, but the name, any more than an Union of Daughters of Temperance or a Common Sewing Circle.

There are many good Masons, we believe, who would like to see “Lady Masonry” become more generally diffused, and we know some who would like to see its introduction into our Provinces, but if they only consider that, while it may please the Ladies, it is certainly an imposition upon their goodness, they will pause before taking any steps in its favor. “Adoptive Masonry” has been condemned by many of the Grand Lodges on this continent, and by the Masonic press of America, and we believe that our fair sisters—for we consider them sisters without need of their taking vows as such—will allow the Brethren in this case to think for them, and they may rest assured that their interests will ever be well regarded when in the hands of a good and true Freemason.

We asserted above that no Lady can ever be a Mason. We cannot explain the why of this; but “the unalterable rules of our Order forbid it;” and on this very matter a lady wrote to a Brother editor in a Western city these few expressive words: “I would feel very much humiliated to have it supposed that I required a reason why we could not share in those mysteries. I may be peculiar, but it seems unwomanly—undignified—to refer to it, that is, to suggest even a ‘why.’”

And our Brother added thereto: “There speaks the true and sensible woman. It is enough for her to know that the secrets of Masonry cannot be communicated to women, and she is content. She asks no reason for it, and desires no adoptive rites, in the shape of pretended degrees, to atone for her exclusion. That woman is a Mason, without passing the ordeal of our mystic ceremonies; and, as the daughter of a Mason, will secure all the benefits of Masonry which inure to her relationship. We hail her as a—*sister*.”

We need say no more, but we will lay the article referred to before our readers:—

LADY MASONRY, OR MASONRY OF ADOPTION.

M. Cesar Moreau, a very distinguished French Freemason, has written at great length on this subject, and we have much pleasure in laying before the Craft in England some particulars of “*this dependence on Freemasonry*.”

It may be asked, what is this Masonry of Adoption or Lady Masonry? Some authors carry its origin as far back as the times of the rites of Ceres, Cybele, or

*From the *Freemasons' Monthly Monitor*, St. John, N. B.

the Vestals; according to others, to the institution of the Gaulish Druidess; others again, to the religious female congregations of various countries from the fall of the Roman Emperors to the times of Francis I.

In one of the numbers of the "Mystic Temple," published by Negre and Piot, it is said, that in the temples of Minerva and Ceres in Greece, females officiated, and that a Grand Priestess interpreted the oracles of Apollo. We see in the Bible that Miriam, the sister of Moses, told the Hebrew people that she was in communication with God. We also know that Levite women participated in the duties of the Temple. Deborah, the Israelitish prophetess, is a proof of this, and Maachah, the grandmother and instructress of King Asa, governed the kingdom of Judah, and the people were happy. Thus there was no objection that females should participate, to a certain degree, in the Masonic Mysteries, as also in the works of philanthropy which so eminently characterize our Order: these are the motives that have served as bases for the foundation of Lodges of Adoption.

The Worshipful Master of the Lodge La Jerusalem des Valleees Egyptiennes, M. J. S. Boubée, and who may be called the father of French Masonry, places the origin of Masonry of Adoption in the seventeenth century, and names as its author the widow of Charles I. of England, daughter of Henry IV., and sister of Louis XIII. of France. This princess returned to France after the tragical death of her husband; and one of her greatest pleasures was to recount to the King of France the heroic efforts made in England by the "children of the widow" (Freemasons) to re-establish her son upon the throne. The queen made known to the ladies of the court the *words* and *signs* which formed their bond of union, and thus she instructed them in some of the mysteries of the institution, of which she had been proclaimed the protectress after the death of Charles I.

It has been said that Russia was the cradle of Masonry of Adoption, and that it originated with Catherine; for we observe in 1712 the Czarina, after having saved, almost miraculously, Peter the Great, who was surrounded by the Turkish army in the Pruth, and when his defeat seemed inevitable, obtained from Peter, in commemoration of her devotion, ability, and valour, the permission to found the Order of St. Catherine, an Order of knighthood instituted for females only, of which she was proclaimed Grand Mistress.

Some time afterwards, and in the eighteenth century, we again see four Grand Mistresses belonging to the Order of St. John of Jerusalem, which Order, as is well known, was an emanation of primitive Masonry. In Italy it was the Princess of Rochelle; in France the Countess of Maille and the Princess of Latour; in Germany the Duchess of Wissembourg.

In the "Univers Maconnique" of Moreau, he assures us that Masonry of Adoption is of French origin. "What other people," he observes, with rather more gallantry than truth, "could have raised this beautiful monument of national gallantry to a sex who in the East are subjected to the most humiliating dependence; who in Spain are guarded in living sepulchres, namely, the convents; while in Italy this admirable half of humanity is in the same position, and in Russia the husband receives from the father-in-law, with his wife the right of flogging her at his pleasure? The French," adds Moreau, "know

too well how to appreciate the numberless merits of this charming sex, to allow themselves to be influenced by any other nation in the happiness of proving to woman that they are at all times their idols, from youth to age."

We will, however, retrace the history of Masonry of Adoption from 1775, which appears to be the real epoch of its establishment in France.

"Then," says Boubee, in his *Etudes Maconniques*, "the French ladies, not wishing to remain indifferent to the good done by Freemasons, wished to form Lodges of Adoption, so as more efficaciously to exercise charity and goodness."

The Grand Orient of France, it appears, did not sympathize at first in the formation of Lodges of Adoption. It resisted for a long time giving its sanction, but at last consented to take under its care this important institution, on the express condition that these assemblies should be presided over by a Worshipful Master of a regular Masonic Lodge. Permission having thus been obtained, several ladies of distinction strove, by an active and efficient concurrence, to give to this new institution a happy and powerful commencement. Amongst them were the Duchesses of Chartres and Bourbon, the Princess of Lamballe, the Countesses of Polignac and Choiseul-Gouffier, the Marchioness of Courtebonne, and others.

Ladies' Masonry is composed of Five Degrees: the doctrine for the first degree regards the creation of Man and the temptation of Eve; and for the four other degrees the book of Genesis and the Bible. These assemblies were not exactly secret; but they had little in common with Freemasonry, excepting being held in a regular Lodge, and by the performance of acts of charity, esteem, and affection. A Lodge of Adoption was composed of a Grand Mistress, a Sister Inspectress, a Sister Depositress, a Sister Oratress, a Sister Secretary, a Sister Introdutress, and a Sister Mistress of Ceremonies. They all wore a blue watered riband over the shoulder, with a golden trowel as a jewel. The three first had their mallets. All the Sisters and Brothers who composed the Lodge wore white aprons and white gloves.

The Duchess of Bourbon was the first to receive the title of Grand Mistress; her installation took place in May, 1775, with great pomp, in the Lodge of Saint Antoine, in Paris. The Duke of Chartres presided in his quality of Grand Master.

Nearly a thousand persons, the *élite* of society, assisted at this meeting. The first assembly was followed by others no less brilliant, and during several years, says Boubee, there was united under the sacred banners of charity and the graces all that the court and the city contained of the most illustrious and distinguished, to the great joy and happiness of the poor in the capital.

In 1777 her Highness the Grand Mistress, the Duchess of Bourbon, presided over the Lodge of Candour, and at one of the meetings there was a voluntary subscription to recompense an act of civic courage in the person of a brave soldier of the Anjou regiment, who had thrown himself into the frozen Rhone to save two drowning children.

The 12th March, 1779, a letter was directed to the Duchess of Bourbon, in her quality of Grand Mistress. It was sent by a poor family from the country. A meeting was held, presided over by the Duchess; funds were subscribed for the poor family, who had thus solicited alms.

In 1779 the Lodge of Candour offered a prize for the best Essay on the following subject: "Which is the most economical way, the most healthy, and the most useful to society, to bring up foundlings, from the period of their birth to the age of seven years?"

A titled Mason, but a victim to family hatred, without profession or resources, thanks to the noble Sisters composing the Lodge of Candour, obtained, in 1779, from the king a pension and a lieutenancy.

The court movements, we read in the "Univers Maconnique" of Cesar Moreau, caused the Lodge of Candour to be broken up in 1780.

The Quadruple Lodge of Adoption of the "Nine Sisters," so called after the regular Lodge of the same name, in 1776 and in 1777, of Antenil, was held at Madame Helvetius'; in 1778 at the same sister's, in honor of Brother Benjamin Franklin; and in 1779, at Waux-hall, philanthropic fetes were held. In 1780, to celebrate the convalescence of the Grand Master, the Duke of Chartres, the Lodge Social Contract formed a Lodge of Adoption at Waux-hall, presided over by the Abbe Bertolio, assisted by the Princess of Lamballe. Three ladies received the *Masonic light*, viz., the Viscountesses of Alfrey and Narbonne, and the Countess of Maille. The approaching revolution prevented the continuance of these most agreeable and charitable meetings; even Freemasonry itself was scarcely able to resist this most violent and sanguinary of political disturbances.

During the revolutionary period, Masonry of Adoption almost disappeared; and it was only at the commencement of the Empire that we see it rise again. In 1805, the Empress Josephine, who had been previously received in Paris, being at Strasbourg, presided over the Imperial Lodge of Adoption in that city—the *Francs-Chevaliers*—assisted by Mme. Detrich, wife of the mayor, and Grand Mistress. The Empress at this meeting admitted one of her ladies of honor, Madame F. de Canisy, into the mysteries of the Order. At no period, says M. Boubee, had there been so brilliant a Lodge; the city itself took part in the solemnity, excepting the more secret portion.

In 1807, the Lodge of St. Caroline, at Paris, held a meeting of Adoption, presided over by Madame de Vaudemont. Among the persons present were the Prince de Cambaceres, the then Grand Master, and the other high dignitaries of the Grand Orient of France.

The Lodge of the Chevaliers de la Croix, writes Moreau, formed many Lodges of Adoption. "In 1811 and 1812, through the Lodge des Militaires Reunis of Versailles, many Lodges of Adoption were formed. There appeared successively, in this struggle of honor and pleasure, the Lodges of Themis, the Golden Age, Anacreon, Perfect Union, St. Joseph, &c.; and, in imitation of the Lodge of the Chevaliers de la Croix, the Lodge of the Commanders of Mount Thabor, created a charitable association under the name of the Lady Hospitalers of Mount Thabor."

Under the Restoration, and subsequently, Masonry of Adoption was but little in vogue; there was a meeting, however, on the 9th of February, 1819, at which there assisted the Prince Royal of Wurtemberg, the meeting being presided over by Madame de Vilette, the devoted friend of Voltaire. There was

also another on the 17th, same month, presided over by Madame de la Rochefoucauld, assisted by those celebrated artists Talma and Madame Duchenois.

All these Lodges of Adoption, according to Boubée, were distinguished "by the regularity of their work, by the large amounts given to the unfortunate and to the poor, but more particularly by those liens of friendship which are so expressive, where the etiquette of rank was not observed."

Such is, in short, the history of Masonry of Adoption.

MASONIC QUACKERY.

[From the Ashler, for October]

In these times of change and progress, it is a serious consideration for each Brother—how he can best guard our society in its purity, and advance its prosperity. On this point, we can but reiterate the sentiment we have before expressed, and call upon the Craft to stay the hand of innovation that is seeking by specious devices, to engraft new views and degrees upon Masonry, which, if successful, will certainly sound her death knell. This is not all that should be done at the present time. An effort should be made to check a growing evil which is bringing the Institution into disrepute, and causing many good members to become disgusted with it.

There are other means than the introduction of spurious degrees and new tests, to inflict a blow on Masonry and injure her welfare. One of the most specious and successful, which manifests itself in various forms, is what we have appropriately termed *Masonic Quackery*. This is increasing to such an extent, especially in the Western States, that the period has arrived when, not only to guard from reproach the reputation of our Order, but for the protection of the Craft, some active steps should be taken to arrest the wrong. In the class who thus make dupes of the Fraternity, we place the impostor, and the dishonest or ignorant member who uses Masonry to advance his own pecuniary fortune, without regard to her character or interests. Scarcely a day passes that the Craft in the cities and large towns, on the great travelled thoroughfares, are not called upon by some beggar asking charity as a Mason. A great proportion of these professed mendicants are arrant impostors—many of them expelled Masons. Another class are members of the Order, who find begging an easy way of paying their expenses. A few months since, when returning from St. Paul, we stopped at Hastings, where we received a description of an old man whose locks were whitened with age, and whose modest manners and amiable countenance had won the confidence of the Brethren. He claimed to be a Mason—asked assistance as such. It was given, and he went on his way rejoicing. We thought no more of the matter, till the same account greeted our ears at two or three other places at which we stopped on our way down the Mississippi. From the facts which came to our knowledge, we were led to suspect that the beggar was making dupes of his benefactors. Fortunately, we met the old man on board a steamboat shortly after, whom we knew at once from the description which had been given of him. We entered into conversation with him, and discovered before its close, that he had been travelling about at

the expense of the Fraternity, stopping at the principal places along his route, representing that he was destitute, and getting by this means all the money he could induce the Craft to bestow on him. We have no doubt that at the time we saw him, he had a large surplus on hand. This man may have been a Mason. If so, he belonged to a class not less dangerous, and not less to be guarded against, than the expelled member, or the mendicant who never saw the inside of a Lodge-room. The evil which we are considering, can only be checked by proper caution and discreet action. This is all that is required, and all that we commend. Let it not be thought that we would close the ears of the Craft to appeals for assistance, or that we would harden their hearts when asked for charity. God forbid! Let their ears be as keen as ever to hear the request of a Brother, and let their hearts beat as warmly as heretofore for the sufferings and injuries of their fellows; but let a sound judgment guide their hand in bestowing charity, and the burdens of which they now complain, will be greatly lessened. "The misplacing of a benefit," said a sage, "is worse than the not receiving of it; for the one is another man's fault, but the other is mine. The error of the giver does oft-times excuse the ingratitude of the receiver; for a favor ill-placed is rather a profusion than a benefit. It is the most shameless of losses, an inconsiderate bounty." Grand and subordinate bodies can do but comparatively little to arrest the evil which now claims our attention. Each Brother dispenses his charity as he thinks best, and he must judge in almost every instance what he will give, and on whom it shall be bestowed. Ponder this well, Brother, and when you complain, consider if the remedy is not in your own hands, and whether it is your duty to apply it.

Another species of *Masonic Quackery*, which can be more easily arrested, is the obtaining of money from the Craft for subscriptions to books which are destined never to see the light, or are published as Masonic, but are of baneful tendency—and for various kinds of regalia and emblems which possess a small pecuniary value, are calculated only to mislead the Craft and deprave their taste, and are sold at an enormous profit. By this class, the Fraternity has been duped to their sorrow. But a few months since, a woman promising to publish a *Masonic Magazine* at Chicago, travelled through the State of Illinois, was everywhere courteously received, and collected a large amount of money for subscriptions. She published but one or two numbers, with which she supplied a portion of her subscribers, and then, without any explanation, abandoned the work. Thus the matter rests to this day. We have not space, nor is it necessary, to enumerate the many instances of a similar nature which have come to our notice. They are already too well known to the Craft.

The pernicious consequences which result from these impositions are obvious. In the minds of many good members of the Order, and especially in the estimation of the newly initiated, the character of Masonry is lessened. They see it made the instrument of evil, when it claims to possess a sure and safe means of guarding against imposition. By such tricks and trafficking, its character is sullied, and its fair fame appears cheap, if not worthless. Another baneful result, and one of much importance, is, that it leads Masons who have been deceived, to withhold their aid from worthy Masonic publications and projects

which command their approbation. "A burnt-child dreads the fire," and many Masons who have been swindled two or three times by subscribing for books which are never published, do not discriminate between works worthy of patronage, and those which should receive only condemnation.

While each individual Brother may exert a powerful influence in removing this species of *Masonic Quackery*, Grand Lodges and their subordinates can do much to arrest the evil. By resolutions or edicts, they can discountenance and condemn itinerant pedlars. This course has been pursued, we think, by one or two Grand Lodges, and we are pleased to see that the Grand Master of Massachusetts has had the firmness and moral courage to issue an edict, cautioning the members in his jurisdiction against Masonic quacks of all kinds.

MASONIC PUBLICATIONS.

[From the Address of Grand Master of Delaware.]

AT no period in the annals of the Craft has Freemasonry been more prosperous, more firmly rooted in the affections of her votaries, or more efficacious in her purposes of benevolence than at the present. Where once her enemies might have been counted by the thousand, and readily distinguished by their loud and clamorous railings, new Lodges have sprung into existence, the members of the brotherhood have doubled and trebled in number, men of high toned character, men of virtue, honor and intellect, men whose names are indelibly written upon the time enduring pages of fame, have enrolled themselves among her votaries and have embraced her principles with "servent zeal" and sincerity of purpose. Institutions for the dissemination of knowledge and practical learning among the poor have been organized and brought into successful operation by her bountiful benevolence. I have no hesitation in attributing these happy results mainly to the many judicious Masonic publications in the shape of periodicals and well digested essays and disquisitions upon the nature, character and history of our institution, baring to the eye of the uninitiated only so much of the internal machinery of the Craft as every candidate for initiation has a right to know before he can be called upon to assume the obligations of a Mason. In view of this, as one of the primary causes of the present flourishing condition of Freemasonry in other jurisdictions, I deem it not improper to recommend to the several subordinate Lodges in this State that they furnish their rooms with a library of approved Masonic publications. I can conceive of no more beneficial mode of disposing of a portion of the funds of a Lodge than by providing a sure means of disseminating pure Masonic light among the Brethren. We cannot appreciate Freemasonry as she merits, without a thorough knowledge of her history, her principles and her indisputable connection with religion—this object cannot be obtained by a mere acquaintance with her forms and ceremonies, there is a higher and still a nobler duty devolving upon us than merely to work in a Lodge or to distribute alms and charities among the needy—our signs and tokens simply enable us to distinguish amid the human crowd who demand and are especially worthy of our aid and

assistance, to know how to apply our symbols—a perfect knowledge of Freemasonry in all its ramifications and various aspects, can alone teach us our duty and how to perform it, and these can only be attained by a diligent search for light, where light is only to be found—in the history of the past and a study of the basis upon which our grand superstructure is erected.

BALLOTING FOR CANDIDATES.

I BELIEVE it is generally conceded that ballotings should be had at regular meetings only. And where a Dispensation is granted to ballot at a special meeting, under circumstances which would justify and render expedient such procedure, every member of the Lodge should be duly notified of the time when it is to be taken, that no opportunity may be afforded of foisting upon the Fraternity an improper person. Were the Lodge entirely free from misguided, not to say unscrupulous men, who are sometimes found willing to injure a Lodge other than their own, through envy, private pique, jealousy, or ill will towards either the Lodge or some member belonging to it, I should think that all Masons present at a balloting, whether members of the Lodge or not, should be entitled to vote, as it would be a matter in which the entire Fraternity was interested. But experience has taught us that the rule would probably not work well now; for when Masons are found who are willing to visit their displeasure against a Lodge, upon the head of a visiting Brother hailing from it, and against whom they have no ground of complaint whatever, save that he is a member of that particular Lodge, we may well question the expediency of permitting men governed by such influences to have a right to ballot in any Lodge except their own. As many members of the Lodge may reasonably be supposed to ballot in accordance with the report of the investigating committee, it behooves those committees to exercise great precaution in their reports, lest their remissness should lead the Brethren astray, and be the cause of their voting in favor of the admission of applicants, who would have been rejected had their character and qualifications been properly looked into, and a report made in accordance therewith. I have heard it said, that we have Brethren among us who never resort to the use of the rejecting ballot under any circumstances whatever. For their own credit, as well as for the credit of the Institution, I should hope it were otherwise; and I can only regret the possibility of similar sentiments having been entertained by others at the time of their admission. Where a ballot is taken separately for each degree, it should, I think, always be unanimous, and the rejection *ought* to be on the score of a want of suitable proficiency or some requisite qualification, not known at the time of the candidate's admission; and not for unmasonic conduct afterwards, because in that event the objecting Brother ought to make known his objections, that the Master of the Lodge might order charges to be preferred, and afford an opportunity of disproving them, if groundless. If upon investigation, they should prove to be false and malicious, the defamer, if a Mason, would deserve and should receive an award of punishment equal to that which would have been bestowed upon the accused had he been found guilty. A Brother should not, in my opinion, however, be questioned as

to his motives for rejecting an applicant for advancement, should he choose not to reveal them, as, in the absence of a knowledge to the contrary, the presumption would be that they were of a proper character.—*G. M. California.*

THE INITIATORY CHARGE.

THOSE of our readers who are curious in such matters, will be interested in comparing the following Charge, as it was given in the English Lodges, on the initiation of a candidate, one hundred and thirty years ago, with that still in use, and he will be gratified in noting the great similarity between the two. It is taken from the "Rawlinson Manuscripts," in the Bodleian Library, at Oxford, England:—

"A SHORT CHARGE To be given
To new admitted BRETHREN.

"You are now admitted by ye unanimous Consent of our Lodge, a Fellow of our most Antient and Honourable SOCIETY, *Antient*, as having subsisted from times immemorial; and Honourable, as tending in every particular to render a Man so that will be but conformable to its glorious Precepts. The greatest Monarchs in all Ages, as well of Asia and Africa as of Europe, have been Encouragers of the Royal Art; and many of them have presided as Grand-Masters over the MASONS in their respective territories, not thinking it any lessening to their Imperial Dignities to Level themselves with their Brethren in MASONRY, and to act as they did.

"THE World's great Architect is our Supreme Master, and the unerring Rule he has given us, is that by which we work.

"RELIGIOUS disputes are never suffered in the Lodges; which Principle Cements and Unites men of the most different principles in one universal Band, and brings together those who were ye most distant from one another.

"THERE are three general Heads of Duty, which MASONS ought always to inculcate, viz. to God, our Neighbour, and ourselves.

"To God, in never mentioning his Name but with that Reverential Awe which becomes a Creature to bear his Creator, and to look upon him always as the SUMMUM-BONUM* which we came into the world to enjoy; and according to that view to regulate all our Pursuits.

"To our Neighbours, by acting upon the Square, or doing as we would be done by.

"To ourselves, in avoiding all Intemperance, whereby we may be rendered incapable of following our Work, or led into Behaviour unbecoming our laudable Profession, and in always keeping within due Bounds, and free from all Excesses.

"IN the State a MASON is to behave as a peaceable and dutiful Subject, conforming cheerfully to the Government under which he lives.

"HE is to pay a due Deference to his Superiors, and from his Inferiors, he is rather to receive Honour with some Reluctance, than to extort it.

"HE is to be a Man of Benevolence and Charity, not sitting down contented while his Fellow Creatures, but much more his *Brethren* are in Want; when it is in his Power, (without prejudicing himself or Family,) to relieve them.

"IN the Lodge, he is to behave with all due Decorum, lest the Beauty or Harmony thereof should be disturbed or broke.

*Sic.

"He is to be obedient to the Master, Presiding officers, and to apply himself closely to the business of MASONRY, that he may sooner become a Proficient therein, both for his own Credit and that of the Lodge.

"He is not to neglect his own necessary Avocations for the sake of MASONRY, nor to involve himself in Quarrels with those who through Ignorance may speak evil of, or ridicule it.

"He is to be a Lover of the Arts and Sciences, and to take all Opportunities of improving himself therein.

"If he recommends a Friend to be made a MASON, he must vouch him to be such as he really believes will conform to the aforesaid Duties, lest by his Misconduct at any time the Lodge should pass under some evil Imputations. Nothing can prove more shocking to all faithful MASONS, than to see any of their Brethren profane or break through the Rules of their Order, and such as can do it they wish had never been admitted."

Obituary.

BROTHER GEORGE W. BANNERMAN.

AT a called meeting of Burleson Lodge, No. 111, A. Y. M., Navarro, Leon Co., Texas, the following preamble and resolutions were unanimously adopted:—

Whereas, it has pleased the Grand Architect of the Universe to call from labor here to repose in the celestial Lodge above, our most esteemed and beloved Brother, GEORGE W. BANNERMAN, who for two years presided as Master of this Lodge. And

Whereas, we are now assembled for the purpose of paying the last sad tribute of respect and affection to our deceased Brother which his many Christian, social and Masonic virtues as a citizen and Mason, so richly merit. Therefore be it

Resolved, That by the premature death of our esteemed Brother, G. W. Bannerman, this Lodge has been deprived of a zealous and distinguished officer; the Order of one of its most devoted and promising members; his orphan child of a kind and affectionate parent; his family of an exemplary son and brother; and this community of a useful citizen, beloved and esteemed by all who knew him.

Resolved, That whilst his many virtues and good qualities endear his memory to us, and should serve as bright examples for our imitation, we are reminded by his sudden and premature end that in the midst of life we are in death.

Resolved, That the members of this Lodge tender to his bereaved father and family their sincere and profound sympathy in their afflictions, with the assurance of our Brotherly regard and esteem.

Resolved, That the members of this Lodge will wear the usual badge of mourning, and the implements and jewels of the Lodge shall be clothed in crape for two months, and the station and jewel of our departed Brother in the Lodge shall be clad in mourning for the unexpired term of his office.

Resolved, That a page in the record book be edged with black lines, and the name, age and time of decease of our lamented Brother inscribed therein.

Resolved, That the foregoing be spread on the minutes of this Lodge, and a copy furnished the father of our deceased Brother, and their publication requested in the Freemasons' Magazine.

C. G. PERRY,	} Committee.
J. T. DUNCAN,	
G. W. YARBROUGH,	

MASONIC CHIT CHAT.

CONSECRATION AND INSTALLATION.—Benevolent Lodge, No. 87, in Carmel, Maine, was consecrated in *ample form*, and its officers publicly installed, on Wednesday, Sept. 23d. The solemn ceremonies were conducted by G. Master Dunlap in a dignified and impressive manner, and witnessed with profound attention and much apparent interest by a numerous audience. An Address was delivered by R. W. J. Bell, of Carmel, which was appropriate and instructive.

The Persian Ambassador a Freemason.—It is stated that Feroukh Khan, the Persian envoy, has become a Freemason, and has been received into the Lodge of Sincere Friendship, belonging to the Great Orient of France. Freemasonry has of late been steadily progressing in Mohammedan countries, and particularly at Trebizonde and in those parts of Turkey which border upon Persia. In Northern Africa Freemasonry has made similar progress. Now it is evident that any common intellectual and moral ground between those that profess different religions is worth something in the interest of good-will and national fraternity. If the Freemason can enter where the missionary is driven back, he merits well from the rest of mankind.—*Eng. paper.*

☞ A correspondent, under date, Montgomery, Texas, Sept. 13, 1857, writes us follows:—

"I have to report to you the painful tidings of the death of Dr. E. I. Arnold, of this place. He was formerly Master of this (Montgomery) Lodge and for many years a member of the Grand Lodge. He was one of the first admitted to membership in our Lodge, and no Brother has done more for Masonry in this place. He died this morning at two o'clock, of dropsy in the chest. He leaves a wife and three very interesting daughters."

☞ A correspondent of the London Morning Post says—"Freemasonry is making rapid progress in Prussia, which now contains 158 Lodges."

☞ Brother Spencer of London has finished an elegant breast-plate, crown, mitre, and turban, for the Grand R. A. Chapter of *Turkey*, held at Smyrna. The London Masonic Magazine says—"The manufacture is most unique, and far exceeds in richness of design and beauty of execution anything of the kind we have ever seen."

☞ The Freemasons at Calcutta have tendered their services to the government to be employed in such manner as the Governor General may determine, who, in reply suggests that they may be useful in an emergency as special police, though "he has no apprehension whatever of riot, insurrection, or disturbance amongst any class of the population of Calcutta."

Officers of Merrimac Lodge, Haverhill, Mass.—E. G. Eaton, Master; R. T. Slocumb, S. W.; E. D. Bailey, J. W.; Edmund Kimball, Treas.; J. Edwards, Sec'y.; B. P. Woodman, Marshal; Rev. G. W. Campbell, Chap.; B. R. Downes, Jr., Chorister; D. B. Tenny, S. D.; G. B. George, J. D.; J. W. Poor, S. Steward; J. M. Stover, J. Steward.

Speculative Masonry.—Speculative, or symbolic Masonry, is a means by which we may secure the full enjoyment of our social, relative privileges, and by which we are taught to know and perform our fraternal duties and obligations, the great secret of which lies in a proper use and application of the three principal rounds in our symbolic ladder—Faith, Hope and Charity. The faith which Freemasonry teaches is the faith of the Bible—hope in immortality and charity to all mankind, but especially towards our Brethren.—Whether Freemasonry is right or wrong for us, whether it is a good or an evil to us, depends upon the use we may make of these three essentials to the worthy Mason.

Should you be called on by the Chair to express your opinion on any subject which may be brought before the Lodge, it must be done temperately, and in becoming language. All levity and jesting on serious subjects should be carefully avoided.—*Dr. Oliver.*

THE NEW TRESTLE-BOARD.

FOR THE USE OF LODGES, CHAPTERS, COUNCILS, AND ENCAMPMENTS.

By CHAS. W. MOORE, EDITOR OF THE FREEMASONS' MAGAZINE.

The above is the most popular Masonic Manual ever published in America, and is more extensively used, both in this country and Europe, than any similar work in existence. It has received the approval and recommendation of nearly every Grand Lodge, and most distinguished Masons, in the United States. It gives in systematic arrangement, and in a clear and comprehensive manner, all the aid that such a Manual can properly give, in the work of all the degrees of the Lodge, Chapter, Council, and Encampment; together with full Installation Services for each grade; the ceremonies for all Public occasions; and the various forms of petitions, &c., required in Masonic proceedings. Its extensive use has contributed more the last ten years to produce uniformity of work and ceremonies among the Lodges, and other bodies, throughout the country, than could have been effected by any other means. The work is beautifully illustrated with Plates, and is sold at \$12 a dozen. Orders addressed to the editor of this Magazine, will receive prompt attention. Or it may be had through any of the principal Booksellers. A liberal discount made to Lodges ordering more than one dozen at a time.

The Grand Master of the Grand Lodge of California, recommended in his address, before that body in May last, as a Text-book, the "New Masonic Trestle-Board," remarking "I will not go so far as to say that it has no equal, but I feel no hesitation in recording my belief that it has never had a superior."

RECOMMENDATION.

Resolved, That the Grand Lodge of Massachusetts recommend the "TRESTLE-BOARD," as a work embodying all the essentials of a Manual of Ancient Craft Masonry; and in preference to all other similar works, it especially sanctions to the subordinate Lodges under its jurisdiction, the use of this most excellent compend of the principles and ceremonies of the Order.



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THE
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BOSTON, JANUARY 1, 1858.

[No. 3.]

FREEMASONRY TOLERATED IN RUSSIA.

"THE government of St. Petersburg," says the *Konigsberg Gazette*, "has decided on not preventing, for the future, the Masonic Lodges from increasing in Russia. Hitherto that association has been interdicted there, each public functionary being obliged to pledge himself not to form part of it. The Greek Church had, in fact, at one time, visited it with an anathema. Notwithstanding these precautions, there is no doubt that Masonic Lodges have long existed in the interior of Russia."

We find the above in the newspapers of the day, and presume the information it furnishes is authentic. If so, it is interesting, not only in a Masonic point of view, but as indicating the existence of more liberal principles and a higher state of civilization among our northern neighbors than we have been accustomed to give them credit for.

Russia has ever been, not precisely a barren, but a rocky and unpropitious field for the cultivation of Freemasonry. The first Lodge in the empire, of which we have any knowledge, was opened at Moscow, in 1731, during the reign of the Empress Ann, by the R. W. Brother Isaac Phillips, who in that year was appointed Provincial Grand Master for Russia by Lord Lovell, then Grand Master of Masons in England. But so secret were its meetings that little is known of its subsequent history.

In the year 1739, a second Lodge was constituted under the authority of Lord Raymond, Grand Master of England; and in the following year his successor, the Earl of Kintore, appointed a second Provincial Grand Master for Russia; which appointment was followed by the organization of Lodges in St. Petersburg, Moscow, Riga, Yassay, and perhaps at a few other points.

In 1771, a second Lodge, called "The Lodge of Perfect Union," was

opened at St. Petersburg, under highly encouraging auspices. The Master and most of the members of it were English merchants residing there. Its proceedings were conducted with great regularity and spirit, and crowned with eminent success; which latter fact is, probably, mainly attributable to the sanction which the Order at this time received from the Empress Catherine, who, hearing of the introduction of Lodges into her dominions, instituted rigid inquiries into their character and objects. Having thus made herself acquainted with all the particulars concerning them, and being satisfied that she had nothing to apprehend from them as political associations, she announced herself as their Protectress, and extended her special favor to the Lodge Clio, at Moscow. So popular was the Order at this time, that many of the Russian nobility and gentry became members of it, and in 1772 applied for and obtained a Patent or Charter from the Grand Lodge of England, appointing his Excellency John Yelaquine, Senator, Privy Councillor, member of the Cabinet, &c., to her imperial Majesty the Empress of Russia, and Knight of the Polish Orders of the White Eagle and St. Stanislaus, Provincial Grand Master for the empire of Russia.

With such prudence and propriety had the affairs of the Order been conducted, that in 1786, *fifteen* Lodges were known to exist in the principal cities of the empire; and such was the confidence of the public authorities in their loyalty and peaceful intentions, that in 1791, when the Empress, learning that certain secret political clubs, the better to conceal their unlawful purposes, had assumed the name of Freemasons, deemed it necessary, as a measure of state-policy, to withdraw her countenance from it, these Lodges were still permitted to hold their regular assemblies in private, and continued to be encouraged and sustained by many of the most distinguished noblemen and other officers of state.

In 1796, the Emperor Paul succeeded to the throne. Having previously manifested a favorable opinion of the Institution, the Lodges were naturally encouraged to hope, that through the influence of Brethren occupying official position, and enjoying his confidence, he might be induced to become their Protector, and thereby afford them the *eclat* and security so necessary to their continued existence and prosperity. But the Duke Littear, a Knight of Malta, who happened at the time to be in St. Petersburg, succeeded in inducing him to accept the appointment of Protector and Grand Master of that decayed Order of Knighthood. He assumed the Badge of his new office on the 16th of December, 1798, and immediately after, (for reasons not explained, but probably to give greater importance to what he was pleased to call *his* Order,) he issued a *ukase*

forbidding the assembling of all other secret societies. He did not name Freemasonry in this edict, but privately required all the principal members of the Order to pledge themselves not thereafter to open a Lodge without his consent, and in recompense for this concession, or rather compliance with what they were not in a condition to refuse, he created them Knights of Malta! Henceforward to the close of his inglorious reign, Freemasonry in the empire existed only in secret, and necessarily made but little or no progress. It however continued to exist. The seed, planted nearly three-fourths of a century before, was still in the ground; and it needed but the showers and the sunshine of a more liberal public sentiment to develop it.

In 1801, Alexander succeeded to the throne. The hopes of the Brethren were again raised; but almost his first official act was to renew and confirm his predecessor's edict against secret societies! In 1803, however, he was induced, through the influence of the distinguished Brother Böber, Director of the Corps of Cadets, to revoke the Emperor Paul's *ukase*, and to allow himself to be initiated into the Order. This was justly considered by the Brethren, not only of Russia, but of all continental Europe, as an important acquisition to the Order. It gave respectability, and consequent popularity to the Lodges in the empire, and the Order continued for some years after in a comparatively healthy and prosperous condition, though it nowhere appears that the emperor ever took any active part, or manifested any special interest in, its transactions. Its liberal principles were not probably calculated to enlist his sympathies, though they seem not, until many years afterwards, to have excited his jealousy.

In 1811, several of the private Lodges, which had now become quite numerous, established at Wladmer, a "Grand Directorial Lodge of Harmony"—a body corresponding to a Grand Lodge in this country—over which the Brother Böber, (before named as the friend of the young emperor,) was elected to preside as Grand Master, for three years in succession, or until 1814, when a majority of the Lodges acknowledging its authority, imprudently determined to adopt as their future ritual, the Swedish *rite*, to the exclusion of that of York, in which they were originally constituted, and which they had hitherto practised. This, very naturally, led to dissatisfaction and, ultimately, dissention among the Lodges. As a remedial measure, tolerance for *all* rites was demanded. This being refused by the Brethren of the "higher Orders," (who assumed to exercise a general control over the Craft Lodges,) it was decided to dissolve the existing Directory, and to constitute two independent governing bodies. The Directory was accordingly dissolved, and one of

the new Bodies was organized as a Grand Lodge, on the 30th August, 1815, and subsequently known as "The Astræa." It immediately adopted rules for its government, the general character of which may be briefly stated as follows:—

1. Admission of all known systems.
2. Every private Lodge to be equally represented in Grand Lodge.
3. An annual election of every officer.
4. The non-interference of Grand Lodge with the higher Orders, (or the second body, formed as above).

These regulations were approved by the government. And thus organized, the Order continued its labors in harmony—yearly increasing in numbers, and rising in respectability, by the addition to its roll of many of the most eminent public men of the empire—until the 12th August, 1822, when, to their entire surprize and astonishment, the Brethren learned that the emperor, (under whose protection they had rested in security for nearly twenty years,) had ordered his Minister of the Interior to command the suspension of the labors of all the Lodges in the empire ! The reason for this most extraordinary act is doubtless to be found in the fact, that secret political associations had been formed, under cover of the Masonic name, and, thus disguised, were carrying on, in comparative security, their intrigues against the civil authority. But whatever the reason may have been, it is not doubted that Alexander, who, though a Mason, knew but very little of its character, was led to believe that the suppression of the Lodges was a measure demanded by state-policy ; to which, in despotic governments especially, all personal considerations and individual interests are required to bend. Masons are bound to obey the laws of the country in which they live, but they are not required to sacrifice themselves at the bid of despotic power. Though they could not, under the edict of Alexander, safely continue to hold their Lodges in public, they did, however, continue to hold them in secret ; and there has not been a time from that to the present, when there have not been more or less Lodges in the empire.

Masonry has frequently been charged, not only by the more despotic governments of Europe, but by its enemies in our own more enlightened and catholic country, with inculcating doctrines and opinions dangerous to the civil authority, and subversive of religion and morality. But at no time and in no country has such a charge been shown to rest on any higher evidence than vague and groundless suspicion,—the offspring of religious intolerance and political despotism. The sectarian bigot is opposed to it, because it teaches liberal doctrines, and the right to discuss principles and examine dogmas ; and the despot is opposed to it, because

it holds, as a first principle, that all men are equal in the sight of their Creator. But opposition from such sources and for such reasons, is its highest eulogium; and though we would not willingly provoke it, we neither deplore its existence nor fear its power. That there have been political conspiracies conceived and matured under cover of the name of Freemasonry, is doubtless true; but that such have ever been conceived, encouraged or tolerated by Masons, while assembled, in any authorized Masonic Lodge, in any country, however much they may have been suffering from persecution or oppression, we neither admit nor believe. Allegiance to the government under which we live, and obedience to the laws, is the political creed of Freemasonry; and any breach of it, by a Lodge, would instantly meet with exposure and merited punishment. Her halls are not political club-rooms, nor are her disciples conspirators against government or religion. That the civil rulers of Russia have at length discovered this important truth, and possess the courage to declare it, in the face of long existing prejudices and the opposition of an intolerant priesthood, is a gratifying evidence of the present enlightened and liberal public sentiment in that empire. It is at the same time a satisfaction to know that our Institution, which has been so long recognized by the whole civilized world, and embraces among its honored names the good of every land, is not hereafter to be excluded, or regarded with apprehension, even in the autocratic government of the Czars.

THE EFFECT ON THE CHAPTER OF AN EXPULSION BY A LODGE.

A CORRESPONDENT in Ohio sends us the following inquiry:—

“A Master Mason being expelled (and the action of the Lodge sustained by the Grand Lodge,) he being also a R. A. Mason, what action is required on the part of the Chapter of which he is a member? Can the Chapter regularly proceed to try him,—he not now being a Master Mason in good standing? If not, and he should be reinstated by his Lodge, would that action give him his former standing in the Chapter? I should probably state that the offence in the case to which I allude, was gross unmasonic conduct.”

The Chapter is at liberty to do as it sees fit, in bringing the delinquent to trial or not. If the offence be an aggravated one, or should circumstances, growing out of the public notoriety of the case, seem to demand the verdict of the Chapter, as a measure of self-vindication, the most prudent course would be to proceed against the delinquent as a R. A. Mason, and expel him accordingly; and to this, the fact of his “not being a Master in good standing,” would be no bar. No such action, however, is necessary for the protection of the Chapter against the intrusion of the

delinquent. The expulsion by the Lodge is ample for that purpose,—the effect of that being to suspend *all* his Masonic privileges, whatever they may be; and consequently to suspend his relations with the Chapter. And this suspension continues until he is restored by the Lodge, or the Grand Lodge; which restoration, (unless the Chapter has already taken separate action in the case,) would restore him, as a matter of course and justice, to *all* the privileges of which he was deprived by his suspension, including those of the Chapter. If however the Chapter has previously passed upon the case, the restoration by the Lodge would be inoperative as to its proceedings, and the delinquent would not thereby be restored as a R. A. Mason. The Chapter alone can do this for him, by reconsidering its previous action.

MASONRY IN SOUTH AMERICA.

WE take pleasure in laying before our readers the following communication from a correspondent at Buenos Ayres. It will be read with interest, though not without regret that anything should have occurred to interrupt the harmony of our Brethren there. The course pursued by the recusant Brethren in declaring themselves independent of the Grand Lodge of Montevideo, is but another instance of rebellion against lawful authority—an offence that is becoming quite too common for the welfare or reputation of our Institution. When Brethren or Lodges have become so restless that they cannot peaceably submit to the laws of the Order, or so impatient of real or imaginary grievances that they cannot abide the delay, though long protracted, consequent on a resort to the ordinary channels of redress, the greatest favor they can bestow on the Institution, is to quietly withdraw from it, and leave its management to more reliable and faithful hands. In a very large majority of these outbreaks, however, (as in that here mentioned by our correspondent,) the motive-cause is *ambition*—an uncontrollable desire for distinction and power. This is the true source of nearly all the dissension that has arisen, during the last quarter of a century, in the Order in this country,—greatly to the damage of its reputation in certain localities, and hardly less to its prejudice everywhere. The remedy for this evil is—not sympathy, not encouragement, prompted by a false patriotism, based on tales of imaginary grievances—but to cut the parties off at once, by refusing to recognize them as Masons, until such time as they shall return to their allegiance and their duty. Had the Grand Lodge of Brazil so treated the recusant Brethren at Buenos Ayres, instead of extending to them its sympathies and aid, the formidable schism now existing there would probably have

been healed before it had attained to anything like its present magnitude. That it did not so treat them, we are inclined to attribute to the probable fact, that it was deceived by the misrepresentations of the parties interested. But however the fact may be, there can be no doubt that the new Grand Lodge or Supreme Council at Buenos Ayres, is an illegal and irregular body, whose acts are not entitled to recognition. And that they may not be recognized, or rather that the Grand Lodges in this country may be enabled to act understandingly on the subject, should they have occasion to act at all, is the purpose of our correspondent in the following communication :—

BUENOS AYRES, SEPT. 28, 1857.

Freemasonry was first established in Buenos Ayres about the year 1800. A Lodge, presided over by a Portuguese gentleman, a Colonel in the Spanish service, named Dr. Adolfo Cordero, then existed here, and in 1806, when General Beresford took this town, he visited the Lodge. The works of the Craft were carried on with regularity and secrecy—the bigotry of the old Spanish authorities not allowing any public display of its ceremonies. The house where the Lodge was held, was kept, ostensibly, as a Reading Room, wherein some friends met to read the newspapers, take coffee and play at cards; and, through this device, the eye of the fanatic ecclesiastic authorities was diverted from the inspection and search they would inevitably have otherwise made. The place where those true and worthy Masons held their meetings, was kept by an honest but simple man-servant of Colonel Cordero. In the winter of 1805, which was very rainy, the roof of the principal room leaked, and a portion of the furniture of the Lodge got wet. Col. Cordero ordered his servant to take the precaution of closing all the windows and doors fronting the street, and to hang the wet articles up to dry, on the sunny side; but it so happened that the servant, ignorant of what he was doing, or of its consequences, instead of doing as he was ordered, exposed some of the ornaments to the public view. An Apron of a Master Mason, fell into the street, and was found there by an old woman, who, not knowing what it was, took it to the Curate of the nearest Church, (the Monastery of the Catalinas). The Curate took it immediately to the Bishop, and this prelate to the Viceroy—then the Marquez of Sobremonite; who passed it on to the high Court of Justice (the Audiencia,) with orders to proceed in the necessary investigation of the case, and the prosecution of the offenders. Colonel Cordero, who was a very wealthy and influential man at the Court of the Viceroy, on being apprised of the proceedings, immediately applied to the Marqueza of Sobremonite, and obtained from her the promise, that her husband would order the suspension of all proceedings against the Freemasons, and made her a valuable present of a Rosa Croiz, mounted with very costly diamonds and brilliants. To put the ecclesiastical authorities off the scent, a change of residence was considered necessary; and, accordingly, the Lodge was removed to the other end of the town, and entrusted to the care of a Colonel Cabello, who, unfortunately, was an intemperate man, and through his want of prudence and reserve, the existence and continuation of the Lodge became again known—thus placing

him and the rest of the members, by his unwarrantable conduct, in great peril ; in fact, a great deal of influence had to be used to save him from the scaffold. Another of the effects of Cabello's intemperance, was the admission of unworthy members. The death of Colonel Cordero soon followed, and the consequent dispersion of the Craft—destined not to re-appear until the 9th of March, 1856, when a Dr. Miquel Valencia, supported by a few other Masons, got up a Lodge, and determined that the institution should be revived. The writer was the third candidate initiated in this Lodge. The work went on successfully, and the increase of the Craft, under Dr. Valencia, as Worshipful Master, was rapid, and of the most gratifying character, the best men in the city offering themselves for initiation.

On the 27th day of December last, as is customary, the election of the new dignitaries for the ensuing year took place, when some of the newly admitted Brethren were appointed to fill the offices of W. Master, Senior and Junior Wardens. Dr. Valencia, whose expectation had been baffled by not being re-elected, as he expected to preside over the Lodge for another twelve months, joined by a few adherents, formed the plan of constituting themselves into an independent Lodge—disowning the authority of the Grand Mother Lodge of Montevideo, under whose authority our Lodge had been erected and was working. Veiling their plans for the time being, with hypocrisy, and under pretext of increasing the Craft, they accordingly established a Lodge, under the name of *Confraternidad Argentina*—ours being that of "*Unión del Plata*." Assuming unlimited powers, they incurred very heavy expences in fitting up a superb room, and went on working secretly, in the prosecution of their plan—declaring themselves independent of the high Masonic power under whose authority we worked. But prior to taking any definitive resolution, they suggested the idea to some of our members, amongst whom were Dr. Roque Perez, our W. Master, and the writer, Junior Warden. Our reply to Dr. Valencia and his friends was, that as far as regarded the idea of erecting an Independent Grand Lodge here, there could be no possible objection, either on our part or on that of any of the Brethren ; but that there certainly existed objections to the proposed means of carrying out the plan. We observed to them that we were yet but young Masons, ignorant of our duties, and wanting the necessary instruction ; that the knowledge required could only come in due course of time ; that we were not properly prepared to fill up the high offices, unless we confided that high authority to inexperienced Masons—wanting even the rudiments of the necessary Masonic instructions ; which could only be acquired by time and constant work ; that the time would come when we might, by the aid of our intelligent Craft, carry out the proposed plan ; that then the Grand Mother Lodge of Montevideo could not have any plausible reason, on which they could ground an objection to the privilege they solicited ; but that if, contrary to our expectations, the Montevideo Lodge should refuse us an acknowledgment, it was then time enough to act and solicit the aid of other Masonic powers ; that common sense taught us to uphold the due respect to the Grand Mother Lodge, under which authority we worked, in compliance with our most solemn obligations. Dr. Valencia and his few adherents, seemingly satisfied with our remonstrance, yielded to them and

seemed to drop the idea altogether. Confiding in this resolution, and believing their intentions to be truly brotherly, Masonic and sound, we rested, unaware of the underhand work that was going on. Meanwhile, Dr. Valencia and his adherents, had secretly applied, through the medium of an unworthy Mason, of Brazilian origin, called Acuna, to an irregular Grand Lodge of Brazil, and obtained from that Body the acknowledgment of their independence, and of the high degrees which the said Acuna had conferred on them, and a Charter constituting them a high Masonic power (Supreme Council), to rule over the Craft in this valley. On the arrival of these documents, brought from Rio Janeiro by the said unworthy Mason, Acuna, we were all astounded by receiving a summons, communicated to all the different Lodges, to meet, on the day fixed, at the rooms of the "Confraternidad Argentina," there solemnly to install the Grand Supreme Council, take our oaths of allegiance, and be present to sanction all these proceedings by our immediate submission to that power, newly erected, so irregularly, so unwisely, and so contrary to all Masonic usage.

The natural consequence of all these illegal and anti-masonic proceedings, was, *that we*, (those of the Lodge "Union del Plata,") refused in a body, to acknowledge such spurious authority. The Lodge "Consuelo del Yufortunio," that had been erected under the auspices of the very "Confraternidad Argentina," composed of twentyfour members, refused also to submit, and in a body came and joined our Lodge. The English and French Masons, working, the first under the name of "Excelsior," and the second under that of "Amie des Naufrage," both constituted under the authority of their respective Grand Lodges of England and France, and who had been invited to assist at the inauguration of the irregular Supreme Grand Council, declined also sanctioning, with their presence, such an illegal act; and thus schism was established where fraternity, cordiality, and brotherly feeling had reigned before.

Some of the most influential members of the Lodge "Union del Plata," lamenting the unwarrantable proceedings of those deluded Brothers, and wishing, if possible, to put an end to the schism, agreed, that in communicating these particulars to the Grand Mother Lodge of Montevideo, the idea might be pointed out, of the propriety of sending a committee of its most influential members, fully empowered to bring about a reconciliation between the discordant Brethren of the same family; and to that effect obtained from the W. Master of the Excelsior Lodge, his acquiescence to act as umpire between us. The Grand Mother Lodge of Montevideo, with the most commendable zeal, granted our request, and two of the highest dignitaries of their Craft, were appointed; but when they arrived, and attempted to bring about a reconciliation, all their endeavors and efforts to that end, were fruitless, and they had the chagrin of having to return, leaving the schism subsisting, and our unworthy Brethren on a wrong path. The schism, thus so unwisely created, now continues, to the great detriment of the Masonic Institution, newly now revived in this country.

No consideration has been strong enough to stop these deluded and unworthy Brethren, in their work of division. They have not even been daunted by the idea of broken obligations, and lately, in the prosecution of their unholy work, have issued a communication, directed to all the Masonic Potentials of the

world, in which they pretend to prove that they have acted with a true and perfect Masonic spirit, and that all those Masons (including the English and French, and forming a great majority,) who have refused to acknowledge their illegal authority, have been actuated by hostile prejudices against some of the members who have acted in such an unwarrantable manner.

In the writer's opinion, the real cause of this schism arises from the ambition of some of these unworthy Brethren, to acquire the high degrees, which are established according to the rules, statutes, regulations and constitutions of the Rite of Scotland, of Free and Accepted Masons; under which constitution Masonry has been established here. To obtain these high degrees, they have not hesitated in misinterpreting the reformed constitution given by Frederick of Prussia, and they have founded their acts on an article of the same, stating that a Mason invested with the 33d degree, is empowered to initiate others, so as to form a Grand Supreme Council, and become thereby an independent and high Supreme Masonic power,—forgetting that if the said constitution orders it so, it is only in case of his finding himself in a country wherein Masonry never existed, or had been extinct altogether; and even then he must be duly authorized and empowered by a regular High Supreme Masonic Potentate.

This is more or less the faithful history of the proceedings that have brought about the schism amongst us, and we sincerely trust that our Brethren of all the world, will not countenance proceedings which tend to the dissolution of Masonry; or at least, to arrest its progress in a country wherein it has newly re-appeared, after a lapse of fortyeight years, and where it is destined to effect a complete reform in the character of its inhabitants.

M. BELLINGHUNT, 33d Degree,
J. W. of the "Union del Plata."

GRAND ENCAMPMENT OF OHIO.

Cleveland, Ohio, Dec. 5, 1857.

SIR KNIGHT AND BROTHER,—I have this moment read, with the highest satisfaction and approval, your review of the recent doings of the Grand Encampment of Ohio, in respect to its withdrawal from the jurisdiction of the Gen. Grand Encampment of the United States.

The action of our State Commandery is regarded by many of the oldest Masons among us, as extremely unfortunate, to say the least.

It is insubordination, in its worst aspect, and, consequently, is unmasonic.

If the State Encampment can thus, with impunity, violate its allegiance to the Grand Encampment of the United States, what security does it possess for the loyalty of its own subordinates? Nay, may not, with equal propriety, every Sir Knight raise the standard of revolt against his immediate Commandery?

I desire to have it known, as speedily as may be, that "rebellion" to lawful authority, is not regarded as Masonry by any considerable number of men in Ohio. Already have a number of the subordinate Commanderies expressed, in respectful but energetic terms, their disapprobation of the action of the State Body which has called forth your strictures.

Already has the Grand Commander issued his Circular, convening the Grand Commandery of Ohio, at Columbus, on the 9th inst., to review and, I trust, to rescind the ill-advised resolutions adopted at the Annual Communication in October. You will pardon me for thus trespassing upon your attention, and believe me to be,
 Most respectfully, your friend and Brother, R. P. S.

Since the receipt of the above, we learn that the Grand Encampment of Ohio assembled at Columbus on the 9th, (as indicated by our correspondent) and after a somewhat warm discussion, *rescinded* the *second* resolution, adopted at its last Annual Communication, by which it declared its connection with the General Grand Encampment terminated. All other parts of the proceedings, as given in our last issue, remain as originally adopted. We suppose, therefore, that the committee appointed by the third resolution, will immediately open a correspondence with the several Grand Encampments of the country, on the subject of a dissolution of the Gen. Grand Encampment of the United States. To this there can probably be little or no objection, for if a majority of the Encampments desire its dissolution, then let it take place. It is not probable, however, that any such result can be effected. There are now some thirty or forty subordinate Encampments under its immediate jurisdiction, and these bodies, looking to it as their governing head, will not be likely to consent to a decapitation, until they are otherwise provided for. Some of the State Grand Encampments may be inclined to withdraw; and if so, it may be wise to gratify them; for an unwilling connection is not worth retaining.

THE PERFECT ASHLER.

[WRITTEN FOR THIS MAGAZINE.]

SPECULATIVE—or I would rather say, Spiritual Masonry is a suggestive science. For the noviciate hardly feels a thirst for knowledge of the first principles and lectures of the Institution, before he perceives that the field enlarges and loftier and more interesting subjects spread before him. Like the traveller ascending some commanding height, at every step he takes, the scenery and enchanting prospect of land and water widen into greater circles of vision. To illustrate my position—if his attention should be drawn to that section where the Orders of Architecture are defined, would he not wish to learn the primeval history of these Orders, and trace them down the path of centuries, in all their changes through Romanesque, Saracen, Gothic and Elisabethan styles, where there is much curious history? Again, suppose he is listening to a part of a lecture on King Solomon's Temple, would he not desire to consult Josephus, and more especially certain chapters in the Holy Bible on the construction of that wonderful building, erected after the pattern of the Tabernacle, shown to Moses in the mount? Thus made a reference he made to various branches of knowledge.

It is worthy of remark, that there is a wide difference between the fruit of knowledge and the fruit of riches; though the time bestowed in acquiring either may at first appear equally happy. For there is in the very act of getting riches in an honest vocation, a satisfaction and pleasure; because the mind is

occupied, and industry is congenial to its active nature; for there is delight in intellectual labor. But, when the grand object of pursuit is attained, then the difference becomes striking. Riches, as an object of contemplation, afford no nourishment to the mind. The mere possession of the mines of Potosi, or of the golden mountains of California, could yield no durable satisfying enjoyment. It is of the earth, earthy. But the possession of great knowledge—the very consciousness of having a highly improved and richly furnished mind is a lasting bliss. It fills the soul with gladsome thoughts. It is a perpetual feast. Riches may vanish away—and sometimes very suddenly, but, the opulent treasures of the mind, no change can destroy. They will last forever. They will go with us into a future life. They will live and increase and flourish more and more in the Spirit World.

What a delightful thought! We shall carry our mind with us and all its intellectual treasures into a future state of endless existence. There we shall go on rejoicing in perpetual improvement, acquiring new truths in Art and Science. All truths are eternal. Indeed every truth we discover here on earth is an exemplification of Divine wisdom and glory; for the sin of voluntary ignorance is a subject of terrible denunciation in the volume of inspiration. "Because they regard not the works of the Lord nor the operation of his hands, he shall destroy them and not build them up."

I now proceed to contemplate the third branch of our subject, the HAND, that silent speaker of the heart—that token of friendship—that emblem of industry.

The HAND alone contains an irrefragable proof of the existence of an ALMIGHTY BEING of infinite wisdom, power and goodness. How wonderful is the mechanism of this curious piece of machinery—so delicate in the Hindoo embroiderer—so ponderous in the Athlete pugilist—the safeguard of the Mariner aloft on the giddy rope—and the medium so dear to the electric touch of love. It is said that in those born blind, the difference of colors may be distinguished by the exquisite sensibility of its nerves; and when a skillful player awakens the undulations of the air on the sounding piano and the fingers run over chords and chromatic notes with telegraphic rapidity, it seems as though the very lightning had some share in its movements. How infinitely varied and diversified are the operations of the HAND in the multiplied arts and pursuits of civilized life. It guides the plough—directs the pen—steers the ship on the great deep—builds the house and palace and temple—moulds the rough marble into surpassing beauty of form—speaks the still language of the deaf and dumb—points the dread artillery in the field of battle—reduces to form the treaty of peace and amity between nations—and as an instrument of mind preserves the everlasting memorials of genius, learning and history. Such is the HAND, whose labors so infinitely important to the human race, weak men are too apt to disparage, and proud men to scorn; as though manual and menial operations were equally low and degrading.

A very beautiful treatise on the "HAND and its mechanism and vital design" has been written by Sir Charles Bell, in England, and passed through many editions. Its power is there described with great learning and ability, and from its structure and astonishing versatility he leads us to contemplate in its creation a

final cause and to look up to the Great Architect of the Universe in thankfulness for such a gift.

The eye was not more designed for sight, nor the ear for music, than the HAND for labor. There is a dignity in the honest, industrious labor of the hands of man, whatever pursuit or rank of life may call them into action; and it is no less honorable in the fairer sex. Among the accomplishments and graces of a virtuous woman, the proverbial King Lemuel tells us, "She seeketh wool and flax and worketh willingly with her hands." Man was never intended to be only a passive, idle, contemplative being—a mere looker on in the midst of a moving creation. Even in the garden of Eden, the Lord God "*put him to dress it and to keep it.*"

Nor would a life of idleness be one of happiness. We must be employed. We must be busy. It is only acting up to our manifold destiny. Work, work, work is not our doom, but our blessing. The busiest man, if the faculties are not overstrained and the physical powers exhausted by excess, is generally the most happy. But he must have an end in view, either to do good to himself or others. How many instances are related to us in the writings of the wise, and have also come within our own observation, where men, who by honorable industry have acquired a fortune and then retired from all occupation, perhaps to some beautiful villa in the midst of nature's loveliest landscapes and surrounded by all the heart could wish, have yet languished in misery and soon given up the ghost under the demoniac power of *Ennui*. They saw no charm in the splendid dome over their heads—no delight in this beautiful earth beneath their feet. The mind for want of occupation and some object to strive and struggle for, like the scorpion with suicidal sting preys upon itself. So true it is we must be always employed. Said our Saviour, "My Father worketh hitherto and I work." Thus in one sense, the industrious man may be said to imitate God.

There is no assuager of deep grief like employment. How german to this point, is the description in that richest of romances, *THE ANTIQUARY* by our illustrious Brother Walter Scott; where the good Mr. Oldbuck called on the fisherman the day after his son Steenie's funeral and found "in the agony of a father's sorrow," old Mucklebackit, himself on the sea shore, working hard in repairing his shattered boat. "I am glad," he said, in a tone of sympathy, "I am glad, Saunders, that you feel yourself able to make this exertion." "And what would ye have me to do," answered the fisher gruffly, "unless I wanted to see four children starve, because ane is drowned? It's weel wi' you gentles, that can sit in the house wi' handkerchers at your e'en when ye lose a friend; but the like o' us maun to our work again if our hearts were beating as hard as my hammer." Vol. 2, Chap. xiii.

I have dwelt longer on the importance of employment, personified by the beautiful emblem of the Hand, because in the higher ranks of life and in fashionable circles, it has been too much a custom to disparage and cast reproachful slurs on humble labor and manual occupations. Are they who entertain such false opinions aware how much our happiness and true dignity of character depend on the charms of industry and perpetual employment? Do they realize the delightful memory of well-spent hours? Do they know that the

blooming cheek of health, like the rose, nourished by the dew of heaven, springs from the sweat of the brow? Would Eve ever have been a victim of the great Tempter, if she had not languished idly among the flowers of Paradise! and thence eaten the fruit

"Of that forbidden tree, whose mortal taste"
Brought death into the world and all our woe."

It was profound wisdom which moved our ancient Brethren to require among the qualifications of a candidate for admission into our mysteries, that he should state his calling, avocation or business of life. By this they could judge, if he could get an honest support for himself and family and contribute to the relief of a distressed Brother. We want no idlers among us, no drones in our hive. We honor labor. We believe there can be no Paradise here nor hereafter, without employment, without occupation of **HEART, HEAD and HAND**, for the good of all.

I have endeavored in these views of Masonry to exhibit to my Brethren, and especially to the younger members of the Fraternity, the character of **THE PERFECT ASHLER**. If they should read these remarks with half the pleasure with which I have contemplated this delightful emblem, my midnight labors will not go unrewarded. For, as I mused on this glowing subject, there rose a picture before my mind's eye, of one who lived long ages ago, and yet whose memory is ever fresh to every well-informed Mason—one of our ancient Grand Masters—a widow's son, whose genealogy could be honorably traced to the Twelve-tribed Israel. He was a poor man, yet he associated with princes. His **HEART** was filled with unfeigned piety to God. His **HEAD** was the dwelling-place of great genius and intellectual treasures, and his **HAND** was the emblem of faith, industry and surpassing skill. He drew those designs on the Trestle-board and superintended the workmanship, where the most splendid structure the world ever saw was erected. He died in the meridian of his glory and usefulness. Yet in every Mason's heart is his Monument. Let us imitate his virtues, however humble may be our lot, looking forward to the reward of the just, and remembering those words of encouragement—which we were taught in early Masonry—but are now too much neglected—**THAT TIME, PATIENCE AND PERSEVERANCE, WILL ACCOMPLISH ALL THINGS.**

S.

ANCIENT YORK LODGE, LOWELL.

THE officers of this Lodge were installed in the presence of a large congregation, on Wednesday evening, the 11th of November. The Masonic bodies of this city have recently refitted their Hall at great expense, and placed in it a new Organ, built expressly for the Hall. The instrument was built by Brother Stevens, of East Cambridge, and is of great power, and of remarkable sweetness of tone. It was therefore thought proper by the members of this Lodge to invite their families to be present and witness the installation ceremonies. Accordingly on Wednesday evening the Hall was filled with the members and invited guests.

The Lodge was opened in one of the ante-rooms, Past Master **WILLIAM S. GARDNER, Esq.**, presiding, Past Master Joel Spalding, on his right, Past Master

Saml. K. Hutchinson, in the West, Past Master Jefferson Bancroft, in the South, and Br. Isaac C. Eastman as Marshal. A procession was formed and the Lodge marched into the Hall, where the officers took their proper positions.

After prayer by the Chaplain, the choir, of which Br. C. Merrill is leader, sang a solemn chant. The officers were then installed into their respective stations by Past Master Gardner. After the Installation of the Master, the following verse was sung by the Choir :—

Support to the Master, that rules by the Square !
Let sons of the Light to the East now repair ;
With hearts for his aid, now united and free,
Obedient we labor, and kindly agree.

CHORUS.—With hearts for his aid, &c.

And in like manner, after the installation respectively of the Wardens, were sung—

Support to the Warden installed in the West,
Who works by the Level, where sorrows may rest !
With hearts for his aid, now united and free,
Obedient we labor, and kindly agree.

CHORUS.—With hearts for his aid, &c.

Support to the Warden, by Plumb still upright,
Whose sun, in the South, never hides its fair light !
With hearts for his aid, now united and free,
Obedient we labor, and kindly agree.

CHORUS.—With hearts for his aid, &c.

After the Installation services, the presiding Master addressed the Lodge and invited guests, in an eloquent and appropriate manner ; after which the Marshal made proclamation of the organization of the Lodge. When the W. Master took his seat in the East, the Choir broke forth in that splendid ode—

When darkness veiled the hopes of man,
Then light with radiant beams began, &c.

The W. Master then made some appropriate remarks and called up the R. W. Dist. Dep. G. Master for this District, Br. North, who replied in a happy manner, giving a brief history of the Order since his connection with it, embracing a period of nearly forty years. The W. Master then remarked, that we were honored with the presence of a distinguished Brother, who now adorned the bench, whose name was familiar to every citizen of this Commonwealth, and whose Masonic virtues were as boundless as his fame. He then called upon his honor Judge HENRY W. BISHOP, of Lenox. The Judge replied in a very happy speech. He alluded with much feeling to the universality of the Order, and remarked, that he was proud to be there to bear witness of his devotion to the principles of our Order.

The W. Master then called upon the Hon. Peter Lawson, late Dist. Deputy G. Master, but a severe cold prevented his speaking. The Rev. Br. Cushman, Chaplain of the Lodge, then made an address, marked with thought and feeling. Many of the audience were deeply affected at the picture he drew of a Brother in a foreign land—away from his friends, but surrounded by his Masonic Brethren,—who afforded every relief in their power, watched by his dying bed,

and followed his inanimate remains to the resting place which a Brother had provided for them. At the conclusion of his remarks all united with the Choir in singing "*Auld Lang Syne*;" after which the closing prayer. A procession was then formed to conduct the officers to their room. A supper was furnished in the banquet room, connected with the Lodge-room, where a pleasant social hour was passed in the happy interchange of thought and sentiment.

Near midnight, the company dispersed, much pleased and delighted.

The following are the officers installed:—

Brs. C. C. Hutchinson, W. M.; W. F. Salmon, S. W.; John Billings, J. W.; Wm. Lawson, Jr., Treas.; John A. Goodwin, Sec.; Robert H. Butcher, S. D.; S. D. Billings, J. D.; S. Totman, S. S.; L. F. Sculpture, J. S.; Rev. J. N. Cushman, Chap.; N. W. Norcross, Marshal; J. E. Sleat, I. Sen.; Saml. Young, O.; Waldo Fisher, Tyler.

THE MASTER.

It has often occurred to me that the nature of the engagements, both expressed and implied, which are entered into by the Master of a Lodge, is, in general, but indifferently understood or appreciated. It is reasonable to presume that any man of ordinary understanding, who has gone through the subordinate offices, will, by the time he reaches the chair, be able to perform his part in the ceremonies of the Lodge with accuracy and propriety. If not, he must be a cipher—"if he can *do* nothing, but *say* nothing, he shall *be* nothing here." But we have a right to expect more than the getting by rote a few phrases. The Master should possess, and should be able to impart, some knowledge of the meaning and origin of our ceremonies, which, unless explained, may seem frivolous or tedious formalities. They are, it is true, calculated to awaken rational curiosity, and are fraught with meaning: Masonry still bearing the impress of its Asiatic origin, teaches its moral precepts by symbolical actions. But explanation is needed to convey that meaning, and "**THE MASTER**" is not only supposed to be a master of *men*, but a master of *work*. The vulgar and illiterate may stand amazed at what they cannot comprehend—but Masonry is not confined to the vulgar and illiterate; men of high intellectual acquirements are daily joining our Society, anxious not merely to share in benefits, but to be instructed in the boasted philosophy which is "veiled in its allegories, and illustrated by its symbols." Why, then, should we tolerate that ignorance which is the result of mere apathy? Surely it is worth while to know somewhat of a subject which engages the attention of so many estimable and intelligent persons. And the means of that knowledge are in our reach. Masonry has now broken through the restraint which the timid jealousy of our predecessors had imposed upon it. We have shared in the irresistible progress of the age, and we now have Masonic treatises, magazines and journals, all devoted to the explanation of Masonic history, antiquities, and principles. We attract more attention than heretofore, as appears not only by the multiplicity of our authorized publications, but by the host of spurious and despicable rituals and pretended exposures, which feed the credulity of the vulgar.

FOREIGN MATTERS.

THE Masonic season in England opened the present year with much spirit, and everywhere throughout the kingdom, the Craft are actively and successfully engaged in the appropriate labors and duties of the Order. A convenient house has recently been purchased and dedicated to the use of the "Royal Masonic Institution for Boys"—one of the noble Charities of the Grand Lodge of England. "Hitherto, from the circumstance of the boys (orphan sons of indigent Masons) being educated in schools contiguous to their residences, the friends of the institution have been unable to show those tangible proofs of the munificence of the Brethren which are evidenced by its sister establishment," the Masonic School for Girls. This inequality is now remedied, and the Boys' School, like that of the Girls', has a "local habitation." It is not perhaps assuming too much to say, that these Schools are among the noblest charities in the world. They are an honor to Freemasonry, and our English Brethren are justly proud of them.

The Supreme Council 33d degree for England, Wales and the Dependencies of the British Crown, held its annual session at its Grand East, London, on the 15th Oct. last. A Warrant was granted to Ill. Bro. Chas. Goolden, S. P. R. S., who is about to proceed to Scind, (India,) to hold a Chapter of Rose Croix in the presidency of Bombay. The higher degrees were conferred on several distinguished Brethren, and twenty guineas were voted to the Asylum for Aged Freemasons.

We are gratified in being able to state that the Order is equally prosperous in Scotland, though beyond this fact we find nothing of special interest to lay before our readers, this month.

The Grand Lodge of Ireland held a communication on the 1st October, but no business of special interest was transacted. The Order under its jurisdiction is in a healthy and flourishing condition. A private note from the Ill. Brother M. Furnell 33d, informs us that by the advice of his physicians, he has taken up his residence for the winter in Dublin. Our Brother is Prov. Grand Master for North Munster, and one of the most active and accomplished Masons in Ireland. We most sincerely trust the change of residence will result in his perfect restoration to health.

The Brethren at Sydney, New South Wales, celebrated St. John's day, (the 24th June,) by a grand ball. The Prince of Wales's Theatre was engaged for the purpose, and "the pit, having been boarded over, furnished, together with the stage, an extensive ball-room. In the centre, suspended from the gallery, was the proud union-jack of old *England*, with the tricolor of *France* on the right, and the Stars and Stripes of *America* on the left; and the flags and banners of other nations were also

conspicuously displayed, entwined with festoons of evergreens and flowers. The Masonic emblems were tastefully delineated in evergreen laaves." The occasion was honored by the presence of many of the principal dignitaries of the province.

INTERESTING CORRESPONDENCE.

[We have been kindly permitted to lay the following interesting correspondence before our readers:—]

Office of the Grand Master of Freemasons in Massachusetts.

BOSTON, MAY 19, 1857.

To the Most Worshipful Grand Master of England, the Right Honorable Thomas Dundas, Earl of Zetland, and Baron Dundas.

Permit me to congratulate you that you have again been installed into the high office in Freemasonry which you have so long filled and adorned; and I would also congratulate the Brethren within your Jurisdiction, that they will continue to enjoy the services of one who has ever manifested the warmest regard for their honor and welfare, and presided over their affairs with distinguished ability and success.

That portion of the Fraternity over whom I have the honor to preside, watch the deliberations and proceedings of their Brethren in England, and especially the transactions of your Grand Lodge—which we recognize as the parent body of our Order in America—with unabating interest, and view with undiminished satisfaction the fidelity with which our principles and ancient landmarks are there guarded and preserved.

Flattering ourselves that you, Most Worshipful, are not unmindful or uninterested in the progress and welfare of your trans-Atlantic Brethren, I am induced to transmit to you a copy of a new edition of our Constitutions, which I beg you will accept, that you may see what are the rules and regulations by which we are governed, and be enabled thereby to judge whether or not we are faithfully fulfilling the mission which, more than one hundred and twenty years ago, was confided to our forefathers by one of your illustrious predecessors.

I have the honor to be most respectfully and fraternally yours,

JOHN T. HEARD,

Grand Master of Massachusetts.

Freemasons' Hall, London, Nov. 14th, 1857.

M. W. and Dear Brother.—I beg you to accept my best thanks for your kind congratulations on my reinstatement to the High Office of Grand Master of England.

Sincerely attached to our venerable Order, an attachment increased by the recollection that my father and grandfather had held high office in the Craft since a period approaching to half a century, and that I was elected to succeed that Illustrious Brother, His late Royal Highness the Duke of Sussex, whose intimate knowledge of the principles and interest of the Craft, and whose untiring exertions in superintending and carrying on its working and operations for more than thirty years, placed him pre-eminently amongst the great patrons of our Order, I cannot but feel proud of the confidence reposed in me by the Freemasons of England.

I should indeed be wanting in every generous sentiment were I not to use my best exertions, feeble as they may be, to sustain in all their purity, those great principles

of universal charity, untainted by anything akin to sectarian feeling, and to preserve intact our Ancient Landmarks.

These have been the guides of the Grand Masters of England at all times, and they have rejoiced in lending a helping hand wherever their aid was sought, in extending the influence of genuine Freemasonry.

It is to me a great gratification, and will be equally so to the Grand Lodge of England, to know that the Grand Lodge of Massachusetts lends its powerful aid in sustaining unimpaired the base of our noble fabric.

Again personally thanking you, Most Worshipful Grand Master, for your fraternal greeting, I beg you to accept the assurance of the high consideration and regard with which I have the pleasure to subscribe myself

Your faithful Brother,

ZETLAND, *Grand Master of England.*

To the M. W. Grand Master of Massachusetts.

PRESENTATION TO A RETIRING MASTER.

BR. C. W. MOORE,—In compliance with a vote of Meridian Lodge, I have enclosed to you the address of Br. B. F. Bowles and the Worshipful Master's reply (for the Freemasons' Magazine.) The address was suggested by the presentation of a beautiful silver Pitcher and Salver, purchased by members of the Lodge, at a cost of forty dollars.

The gift was well merited and justly deserved. Br. Babcock has served as W. Master since the Lodge was established at Natick, except one year, and although living some distance from the place of meeting, he has seldom been absent.

Yours truly,

Natick, Dec. 9th, 1857.

J. B. FAIRBANKS, *Sec'y. Meridian Lodge.*

Worshipful Master.—As the servant of members of Meridian Lodge, and with great pleasure to myself, permit me, so far as my imperfect words may enable me, to give utterance to the sentiments of respect and esteem we cherish for you.

For your many good qualities, as a man and a citizen,—qualities, which, while they secure the faithful discharge of your duties as such, give the best and most beautiful expression to the principles of our beloved Order, and thus secure for it a just respect,—for these we honor you.

The untiring zeal with which you have so long labored to promote the interests of our Fraternity, and thus of the world; your industry in acquiring the knowledge of our sacred mysteries requisite to success in this; and especially to fit you to instruct and govern us as our Master, have elicited our highest admiration.

For the justice, fidelity to the laws of Masonry, and the urbanity with which you have discharged the varied functions of this office, we thank you.

Let the pleasure we all derive from this expression of our sentiments, be the excuse for this frankness, and for the wounds we thus inflict upon your proverbial modesty. So long careful for our happiness, we trust you would not deprive us of this.

And now, beloved Brother, as a more tangible and lasting expression of these sentiments, receive this plate.

When in your home it shall greet your eye, may it be suggestive of the greeting that shall ever wait in our hearts for you.

As from these articles you receive the blessings of life, permit us to hope that you will take therefrom the memory and assurance of our love. And if they shall

be so kept and honored as to descend to your children, or children's children, may they speak to them of the fraternal love and appreciation of virtue that should be ever found in the hearts of Masons. And may the Grand Master of us all, bless thee and thine forever.

Brethren of Meridian Lodge :—It is true that I have endeavored to manifest some interest in our Fraternity. When greater or more immediate interests would permit, I have attended our communications. So far as able I have sought the preparation necessary to make myself of some use while here. If as you have so kindly intimated I have in any degree been successful, the thought now gives me the greatest pleasure.

You know I am no speech-maker ; I cannot make one now ; but let me assure you that for this manifestation of your confidence, for these words of approval, and for this rich gift, I am grateful.

ON THE ORIGIN OF FREEMASONRY.

BY BRO. ROBT. LONGFIELD.*

THE dispersion of mankind, which was probably by families or tribes, or those identical in one language, radiated from Babel as a centre, east and west—on the east to India, on the west to Syria, Greece, Egypt, and Italy. It would be only natural to expect that the myriads dispersed by this building-foolly or wickedness, would exhibit, in the countries whither they migrated, some traces of their early Masonic predilections and skill. And it is, indeed, remarkable, that very shortly after this event, buildings of enormous magnitude, and evincing great skill and a scientific knowledge of Masonry, were constructed in all the countries more immediately connected with the scene of the dispersion of man. It is only necessary to glance at a few—the remote antiquity and vastness of which will be at once remembered. The pyramids and labyrinth of Egypt, the cyclopean buildings of Tyrens in Greece, Volterra in Italy, the walls of Tyre, and pyramids of Hindostan—all attest the early prevalence of the science and ruling spirit of Masonry, derived from some one great original, and spread abroad by some memorable event, which might cause it to be a common idea, pervading countries so far remote and unconnected. How, then, was the architectural skill and unity of design preserved and propagated? At a time before the use of letters was supposed to have been revealed to mankind, and indeed until writing was common, there was only one mode of perpetuating any high degree of knowledge, requiring, to make it practical, the co-operation and skill of numbers, and which was not, like painting, sculpture, or poetry, a solitary art, and that was, by the institution of certain societies or mysterious brotherhoods of those possessed of the science, and into which persons, from time to time, might be initiated ; and who thus, by a sort of corporate succession, never being wholly old or entirely new, could keep alive, by authentic tradition, all the knowledge and arts of the founders. Indeed it has been well observed, that before the invention of letters mankind may be said to have been perpetually in their infancy, as the arts of one age or country generally died with their possessors. In Egypt and

*From a lecture delivered at Dublin, in February last.

Hindustan the early rulers tried to prevent this tendency of the arts to perish, by forcing the son to follow the trade of the father, that the knowledge acquired by any one might be preserved by a lineal succession. The corporate succession of associated craftsmen was much more effectual to this end. We find, then, in ancient history, traces of the early existence of scientific associations or trades' unions, as I may term them; and these associations were quickly invested with the additional grandeur and importance derived from the invention or adoption of peculiar religious and mystic ceremonies, with which they contrived to guard and connect their purely secular knowledge. Of these societies, one of the most important were the Etruscans, a people widely celebrated for their scientific acquirements and their mysterious religious rites and ceremonies, and who, long before the building of Rome, inhabited that part of Italy now known as Tuscany. Their very name is, by Michelet and others, perhaps rather fancifully, derived from the word *turris*, or tower, and indicated that they were a nation of builders; and the remains now existing of the labors of this very ancient and ingenious people, prove how well-merited was their name, if, indeed, derived from this Latin word. But any one who considers the history of mankind, the proneness to association and to mystery, the prevalence of those ancient huge buildings to which I have referred, requiring the exertion of scientific skill, and co-operation of numbers, must at once feel disposed to admit the probability, at least, of the existence, in the earliest ages of the world—the immediate postdiluvian times—of associated bodies of architects; and also from the known jealousy of all possessing any peculiar skill or science, the probability too of those associations keeping sacred this knowledge from all but a select and privileged few. It is, however, unnecessary to rest on probability only, as we can trace from history the early existence of associations, united by secret mysteries jealously preserved from the vulgar, using certain religious ceremonies and mystic symbols, and bearing much resemblance to the present rites of Freemasonry; and once such societies originated, the adoption by craftsmen of similar mysteries, rites, and ceremonies, would rapidly follow. And it so happens that in each ancient nation, distinguished for its early culture of architectural science, there existed mysterious brotherhoods of high consideration, requiring initiation by secret and appalling ceremonies, guarding the admission to the fraternity by a most rigid scrutiny; and some of these associations originated twelve or fourteen hundred years before the Christian era, and some centuries before the building of Solomon's Temple. A few may be mentioned. The chief were those initiated into the Eleusinian mysteries, the Etruscan, the Cabiri, the priests of Egypt, and the disciples of Zoroaster and Pythagoras.

A short account of the Eleusinian mysteries, which have generally been esteemed the most ancient and most closely resembling Freemasonry, may prove interesting. Each of you will for himself readily compare them with those of our Craft, and note the resemblance or difference. After a long ceremony of preparatory purification, continued during nine days, the candidate for initiation was admitted at night into a vast building. By a series of mechanical contrivances, he was apparently exposed to the terrors of an earthquake; and amid imitations of thunder and lightning, sudden darkness beset him, and

hideous noises were heard around. After enduring much calculated to strike terror, or arrest attention, he was introduced into the sanctuary of the goddess Isis or Ceres, which was dazzlingly lit up, and he was then instructed in the meaning of the sacred symbols presented to his view. Significant passwords were then communicated to him, by which he might recognize the Brethren, and a most solemn oath was administered that he never should divulge the mysteries in which he was then instructed to the uninitiated. His instruction in the mysteries was by successive stages or steps. Some have supposed that the members of this society were taught the unity of the Divine Being. This, however, is denied by others; but it is generally admitted that a morality much superior to that prevailing amongst the mass of the nation, and connected with a belief in a system of future rewards and punishments, and of the immortality of the soul, was inculcated. These mysteries were in high repute, and the greatest sages and philosophers were proud of their initiation.

We have thus, then, proof of the early existence of the two sources from which Freemasonry would naturally originate—of the general association and great skill of the eastern architects, and of organized societies, distinguished by peculiar knowledge, by signs, &c., and bound by solemn sanctions not to reveal their secrets to those not initiated. The adoption by the one body of signs, symbols, initiations and mysteries, similar to those of the other, was so natural, as almost certain to take place at a very early period of the co-existence of the two societies—the associated craftsmen and the associated mystery-men. This tendency of all trades or professions to form separate societies, and to protect their knowledge and rights by initiation into secrets, by passwords of recognition, &c., is not of modern date, but is coeval almost with history, and indeed arises from the very nature of man.

UNIFORMITY.

WE must be careful to preserve uniformity, and to hand down unaltered to our successors what we have ourselves received. Masonry is universal—it knows no limit of country, or language, or time; therefore, its essential points must be strictly observed; if not, it will lose its universality, and, to the same extent, its utility. Ceremonies must indeed change from time to time, and from country to country, but the essentials of the Order, its universal language and reciprocal obligations, must be carefully preserved from all addition or diminution: we must adhere to the form in which we have learned them: we have no right to change even their antiquated phraseology to please the fastidiousness of modern taste. It was well said, “you may polish an old coin, to make it more legible; but if you go on polishing it will soon be a coin no longer.” And the Master should take care that every newly-admitted Brother shall be fully instructed in all the essentials of the degree he has received—that he shall know to whom and to what he is bound. He has come to seek the light of knowledge, and it is his right to receive it, full and pure, from him whose duty it is to impart it—the Master in the chair.

O R G A N I Z A T I O N

OF THE

M. WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS

OF THE

COMMONWEALTH OF MASSACHUSETTS, FOR 1858.

M. W. John T. Heard, of Boston, Grand Master.**R. W.** Rev. William Flint, of Greenfield, Deputy Grand Master.

" Henry Goddard, of Worcester, Senior Grand Warden.

" Isaac Hull Wright, of Boston, Junior Grand Warden.

" Thomas Tolman, of Boston, Grand Treasurer.

" Chas. W. Moore, of Boston, Recording Grand Secretary.

" G. Washington Warren, of Charlestown, Cor. Grand Secretary.

W. Rev. Samuel Osgood, of Springfield, } Grand Chaplains.
Rev. Thos. R. Lambert, of Charlestown, }

" William S. Gardner, of Lowell, Grand Marshal.

" Enoch Hobart, of Boston Senior Grand Deacon.

" Wm. W. Baker, of Boston, Junior Grand Deacon.

" Peter Wainwright, of Boston, }

" John Low, of Chelsea, } Grand Stewards.

" William W. Wheildon, of Concord, }

" Sanford M. Hunt, of Roxbury, }

" Peter C. Jones, of Boston, Grand Sword Bearer.

" John Alden, of Randolph, }

" J. P. Pattee, of West Cambridge, } Grand Pursuivants.

" William C. Martin, of Boston, }

" Benjamin F. Nourse, of Cambridge, } Grand Lecturers.

Bro. Irving I. Harwood, of Boston, Grand Organist.

" Samuel H. Gregory, of Boston, Grand Chorister.

" Eben F. Gay, Grand Tyler.

DISTRICT DEPUTY GRAND MASTERS.

R. W. William D. Coolidge, of Boston,	District No.	1.
" Isaac P. Seavey, of Newburyport,	"	2.
" William North, of Lowell,	"	3.
" Levi Rawson, of Farnumsville,	"	4.
" Lucien B. Keith, of North Bridgewater,	"	5.
" Henry Earl, of Worcester,	"	6.
" George H. Taber, of Fairhaven,	"	7.
" Sylvester Baxter, of Hyannis,	"	8.
" Daniel Reynolds, of Springfield,	"	9.
" W. B. C. Pearsons, of Holyoke,	"	10.
" Charles B. Rogers, of Charlestown,	"	11.
" Clement A. Walker, of South Boston,	"	12.
" Charles T. Ward, Special Deputy for Chili, S. America.		

COMMITTEE OF FINANCE.

Brothers Samuel P. Oliver, W. H. L. Smith, and Solon Thornton.

TRUSTEES OF THE GRAND CHARITY FUND.

Brothers John T. Heard, Rev. Wm. Flint, Henry Goddard, Isaac H. Wright, Thos. Tolman,
Chas. W. Moore, Daniel Harwood, Thos. Restieaux, Wm. Parkman, John
McClellan, John Flint, Wendell T. Davis.

COMMITTEE ON CHARITY.

Brothers Rev. E. M. P. Wells, Robert Keith, Peter Wainwright.

COMMITTEE ON THE LIBRARY.

Brothers Winslow Lewis, George M. Randall, Chas. W. Moore.

MASONIC REMINISCENCES OF QUEBEC.

Lowell, December 19th, 1857.

BR. MOORE,—During a visit to the city of Quebec last summer, I came across an account of the ceremony of the laying of the first stone of the Monument to WOLFE and MONTCALM, which took place Nov. 20th, 1827. Perhaps it may not be uninteresting to the readers of your Magazine.

The Monument is erected in the upper garden attached to the Castle. The proposal of erecting a Monument to these celebrated men, originated with Lord Dalhousie, who contributed munificently to the subscription. On the morning of the 20th, the troops in garrison marched from their respective barracks, and formed a line on the street which separates the upper and lower garden of the Chateau. They then opened their ranks and formed a lane.

The Grand Lodge of Masons, the Merchants, and Frères du Canada, the Sussex and the St. Andrew's Lodges, the officers composing the Grand Lodge and the Brethren, being in full Masonic costume, walked in procession to the Chateau, preceded by the band of the 66th regiment, entered the garden, and lined the avenues to the spot, where preparations had been made for the purpose which called their attendance.

The Countess of Dalhousie shortly after made her appearance in the garden, with the Hon. Lady Hill, the Hon. Mrs. Gore, Mrs. Sewell, and a large party of fashionables, and passed through the lines of Masons to the platform of the battery; almost at the same moment His Excellency the Governor-in-Chief, accompanied by the Lord Bishop of Quebec, and the Chief Justice, the Committee of superintendence, and many other gentlemen, and attended by the officers of the General and Personal Staff, having passed through the lane, formed by the troops, entered the garden by the gate facing the spot selected for the site of the Monument, and, descending the steps, joined the Countess of Dalhousie, whom he conducted, accompanied by her Ladyship's friends, to a situation commanding a view of the ceremonies to take place.

Every thing being now in readiness, His Excellency placed himself in front of the Stone and spoke as follows :—

*"Gentlemen of the Committee—*We are assembled upon an occasion most interesting to this country, if possible more so to this city. We are met to lay the Foundation of a Column in honor of two illustrious men, whose deeds and whose fall have immortalized their own names, and placed Quebec in the rank of cities famous in the history of the world.

"Before, however, we touch the first stone, let us implore the blessing of Almighty God upon our intended work."

The prayer concluded—his Lordship thus addressed the Masonic Brethren :—

"Right Worshipful Grand Master and Worshipful Brethren of the Grand Lodge, I crave your assistance in performing Masonic Ceremonies and honors on this occasion."

The R. W. Grand Master, supported by the R. W. D. G. M. Oliva, on his right, and P. D. G. M. Thompson, on his left, with two Grand Deacons, took his station on the east side of the foundation. The R. W. the Grand Masters, and

R. W. the Grand Chaplain placed themselves on the opposite sides. Then the Corner-Stone was lowered and laid with the usual Masonic ceremony—the Grand Master, supported as above described, advanced towards His Lordship to give the three mystic strokes on the stone. During this part of the ceremony, the R. W. Grand Master repeated the following short prayer :—

“ May this undertaking prosper, with the blessing of Almighty God.”

The part of the ceremony which now followed, derived peculiar interest from the presence of Mr. James Thompson, one of the few survivors (supposed to be the only man in Canada) of that gallant army which served under Wolfe on the memorable 13th of September, 1759. This venerable Mason, in the 95th year of his age, walked with the party which accompanied the Earl, and stood near his Lordship, leaning on the arm of Captain Young, of the 79th Highlanders, the officer whose pencil produced the chaste and appropriate design, which has been adopted for the Monument. His Lordship called upon the patriarch to assist in the ceremony, in these words :

“ Mr. Thompson—we honor you here as the companion in arms and a venerable living witness of the fall of Wolfe ;—do us also the favor to bear witness on this occasion, by the gavel in your hand.”

Mr. Thompson, then, with a firm hand, gave the three mystic strokes with the mallet, on the stone. An appropriate prayer was then pronounced by Dr. Harkness, the Provincial Grand Chaplain. Appropriate deposits were made in a cavity prepared in the face of the stone for their reception, and they were covered by a brass plate with a Latin inscription.

The plan and elevation of the Monument were then presented to the Countess of Dalhousie.

The ceremony concluded by the troops firing a *feu de joie* ; after which they presented arms, the band playing “ God save the King.” After the third volley, three hearty British cheers were given, and the troops, in returning to the barracks, passed his Lordship in review on the Place d’Armes.

Freemasons’ Hall is situated on Buade street, near the steps leading from Prescott Gate, and although it has not for some years been devoted to the uses of the Order, it still bears the name of Freemasons’ Hall. It is not otherwise remarkable, than from its having over the doorway the following inscription, below the stone figure of a dog gnawing a bone, which, from its being gilt, has obtained the name of “ *Le Chien d’Or*,” or the “ Golden Dog” :

JE SVIS VN CHIEN QVI RONGE L’OS.
EN LE RONGEANT JE FIED MON REFUS.
VN TEMS VIENDRA QVI N’EST PAS VENU
QVE JE MORDRAY QVI MAURA MORDV.

As considerable local interest is attached to this relic, I transcribe the following account, which has been given of its origin :—

“ Mr. Philibert was a merchant in Quebec, during the time that this country was under the French Government. Mr. Begon was at the head of the Financial Department in Canada : and he had so conducted the fiscal affairs of Canada, or rather of France in respect of Canada, that one of the Queens of that chivalrous

kingdom, asked her husband whether the walls of Quebec were made of gold? Mr. Philibert and Mr. Begon did not agree. The former had not the means or the power to have his complaints heard and redressed. He was therefore obliged, instead of preferring them in the shape of an indictment, or an impeachment, to write them in the covert language, which is placed under the dog, as his motto. This was too much for tyranny. Mr. Philibert, when descending the Lower Town Hill, received the sword of Mr. De R——, an officer of the garrison, through his back, and the murderer was permitted quietly to depart to the East Indies. The brother of Mr. Philibert, receiving intelligence of this mournful event, came from France to Canada, to settle his brother's estate, and to avenge his blood. Having arranged the former, he pursued Mr. De R—— to Pondicherry, where they met in the street, instantly drew their swords, fought upon the spot, and the assassin was slain." G.

P R E S E N T A T I O N .

At a meeting of the Boston Encampment of Knights Templars, on Wednesday, the 16th Dec., at the Masonic Temple, a very beautiful present was made to Past M. E. G. C. Sir DANIEL HARWOOD, consisting of a massive Silver Pitcher, Goblets and Salver, which was the voluntary contribution of the Sir Knights, and which have given great pleasure to the recipient, as the expression of those with whom he has been associated for so many years; it was presented by Sir Knight JOHN K. HALL, with the following address:—

Most Eminent,—On your retirement from the office of Grand Commander of the Boston Encampment, an office which you have filled with so much ability, and to the duties of which your time has been so ardently devoted, the members felt they could not part with one to whom they were so warmly devoted, and under whose guidance they had risen to that renown which now attaches to the Boston Encampment, without some remembrance of him with whom they had so long been most happily associated: they therefore requested they might be permitted to retain your counterfeit presentment, which request was complied with; but they were also desirous that you might have some memorial to call to mind our many pleasant meetings, and while we were participating in the gratification of contemplating the likeness of him who had been for a period of seven years so punctual at the post of duty, he also might have something to call to mind the happy scenes in which he had been associated with us, and which would assure him, that "though absent, he was not forgotten." In accordance with that feeling, the Sir Knights of the Boston Encampment unite in tendering to you a testimonial of their affection and regard for you, hoping it may remind you, that your untiring zeal in the cause, and unwearied exertions for their welfare, have not been wholly unappreciated by them.

Most Eminent—This is no unmeaning ceremony—the appeal to the Knights was responded to with such cordial good will, as plainly showed the request vibrated in perfect union with their feelings; this is not flattery, it comes warm from the hearts of all of us; many of whom might have performed this duty much more acceptably, but representing the rank and file of the Encampment to whom the appeal was made, I could not forego the gratification of making known to you their sentiments, warm as I had received them. And, *Most Eminent*, in the name of the

Sir Knights of the Boston Encampment, I request your acceptance of this testimonial, assuring you, that

In Banquet Hall, in pleasure's hour,
Where you have stood in kingly power,
Or at the Shrine, when hushed our glee,
At either scene, we'll think of thee.

The inscription on the pitcher was as follows:—

Sir DANIEL HARWOOD,
from the

Boston Encampment of Knights Templars.

Presented Dec. 16th, 1857,

As a testimonial of their appreciation of his valuable services, and of their love and esteem for him, who for a period of seven years, as Most Eminent Grand Commander of the Boston Encampment, has won for it the enviable reputation of being the best exemplar of the work of the Order.

In Banquet Hall, in pleasure's hour,
Where you have stood in kingly power,
Or at the Shrine, when hushed our glee,
At either scene, we'll think of thee.

C O R R E S P O N D E N C E .

Randolph, Dec. 17, 1857.

BROTHER MOORE,—Yesterday, acting under a Dispensation which the Grand Master was kind enough to grant for the purpose, Norfolk Union Lodge buried Brother ROBERT SHANKWELL, with the Masonic honors. His age was twentyeight years. Between forty and fifty Brethren, clothed with white aprons and gloves, appeared in the procession, viz. :—Twentyfive members of Norfolk Union Lodge, some twelve or fourteen from Rising Star Lodge, and six or seven from Paul Revere Lodge. Among the Brethren present, there were seven whose respective ages were more than three score years and ten—two more than four score, and only fifteen, out of fortyfive, whose ages were less than fifty years!—and these fifteen—all of them—have been made Masons within five years! The procession commanded the highest respect of the large concourse of persons present, as it was entitled to do. I do not ask whether it was the fifteen young men, or the thirty venerable Brethren with their grey hairs, who gave dignity to the occasion. It ought to have been neither, but the *fact* that three generations of respectable men, from twentytwo to eightyfour years of age, in a *snow storm*, were not ashamed

“ To Aprons put on,
To make themselves one,
With a free and accepted Mason.”

This it was that gave respectability and dignity to the solemn ceremonies. And I have spoken of the old and young in this connection from no disrespect to either. In Freemasonry all stand upon a common level. The old and young—religion, politics, country, profession—all, all are alike,—none has the preference over the other,—and any other principle avowed or acted upon, is, masonically, high treason. Still, I venerate old age; and I am happy to say, that I never had, or for a moment entertained, any other sentiment than profound respect for the aged. On no subject am I more sensitive than when I hear the young speak with disrespect of their seniors, because of their frosted locks,—and this arises not from the fact that I am

daily walking in that direction ; but the sentiment was instilled into me in my early infancy. I can't remember the time, so remote in the past, that I did not hold in profound veneration, the "old men" of the day. And how much reason have we, as Masons, to respect and venerate our older Brethren ! The character of our Institution to-day, as always, is estimated, outside of its walls at least, by the character of its "old men." They were our pillar of strength in the day of our greatest trial ; and had it not been for such venerable Brethren as Russell, Harris, Abbot, Soley, and others of like age and character, the condition of our Institution to-day might have presented a very different aspect from that in which we now behold it. But I did not intend to write an essay on old or young men, but simply to record the rare and gratifying fact, evidenced on the occasion of the funeral of our lamented Brother, that we have still living among us here, where anti-masonry run riot, so large a number of old and venerable Brethren, actively engaged in their Masonic duties.

Truly and fraternally yours,

✱.

PRESENTATION OF A JEWEL.

WE are happy to learn that at the fourth Annual Convocation of the Grand Chapter of Iowa, on the 30th May last, the G. H. P. Comp. Hartsock, in compliance with a previous vote of that body, presented a rich and beautiful "Gold Jewel" to our respected friend and accomplished Comp. THOS. S. PARVIN, P. G. H. P., and present Grand Secretary. The compliment was well and worthily bestowed. We give the addresses on the occasion :—

ADDRESS OF PRESENTATION.

EXCELLENT COMPANION :—At the last Grand Convocation of this G. Chapter, a resolution was passed instructing the Grand Council to prepare and present to you a gold Jewel, as an expression of our respect and of our appreciation of your valuable services rendered in the organization of this Grand Chapter.

This Jewel we have procured, and, as the presiding officer of this Grand Chapter, I have the pleasure of presenting it to you on this occasion in the name of the Grand Chapter of Iowa.

It is intended as a Past Grand High Priest's Jewel, a Circle enclosing a Triangle, in which is suspended a Mitre.

The Circle is an emblem of Eternity, without beginning, without end, and let it ever remind you that the barque of your existence must be launched upon that shoreless, unknown sea, to return no more forever.

The Triangle represents the attributes of the Great Jehovah, Omniscience, Omnipotence and Omnipresence, and as you look upon it may you remember that you are the child of His creative power, that His all-seeing eye penetrates to the inmost recesses of your heart, and there reads, not as man reads, but according to the reality, and that His fatherly presence is ever with his children to chide, encourage and sustain, and may your soul ever turn to him with its ready response, "Thou art my Lord and my God."

Let the inscription, "Holiness to the Lord," on the *Mitre* which you have often worn, and which is here represented to be your *motto*, be written on all your acts, inscribed on the tablet of your heart, and ever remind you that of Him are all things, and to Him all things should tend. That consecration to His service is the true, the noblest act of man, and as on him all depend, for all of life and its blessing, so to Him should all render the sacrifice of a pure and holy life, and a meek and quiet spirit, and that though man may *honor*, the Lord judgeth the hearts of men, and with Him is no respect of persons.

With these few remarks I present to you on behalf of this Grand Chapter this Gold Jewel. Preserve it during the remainder of your life in remembrance of the high esteem entertained by your Companions who now surround you, and of their appreciation of your valuable services; and when your useful life shall close on earth, your children and children's children shall point to it with noble pride and say, "This was the token of the high regard that our father received of his Companions of the Grand Chapter of Iowa, years long gone;" and, stimulated by your example, they will "go and do likewise."

REPLY BY COMPANION PARVIN.

MOST EXCELLENT:—In receiving at your hands as the Constitutional representative of the "Grand Chapter of the State of Iowa," this *Gold Jewel*, expressive of the appreciation in which my humble services are held by the Companions with whom I have labored in "laying the foundations of this House," devoted to the cause of Truth, Virtue and Benevolence, my tongue fails to give utterance to the thoughts which crowd the mind.

To the satisfaction of one's own conscience, nothing can be more grateful than the approval of discerning Brethren, and in this instance it will ever be to me a source of regret that I have not more worthily earned the honors so generously bestowed.

As I look upon this Jewel and behold the emblematic circle, triangle and the mitre, my mind involuntarily turns to HIM with whom there is "neither beginning of days nor end of life," and whom to "glorify and enjoy, is the chief and highest end of man."

I am not ashamed, my Companions, here to confess that I seek daily to live the life becoming a follower of Him who when on earth "went about doing good," and I glory that this heavenly light was first revealed to my darkened vision through the solemn and sublime mysteries practised in the rites and ceremonies of our beloved Order.

I trust, Companions of "the Grand Chapter of the State of Iowa," that when I shall wear this your "Token of appreciation, for invaluable services rendered to Royal Arch Masonry in Iowa," I may ever be reminded of the beautiful motto inscribed upon this mitre, and feel its deeper inscription upon that arch, the key-stone of which the heart is, and thereby be the better strengthened for every good work.

In the language of your High Priest, I shall, Companions, "preserve this *token* during the remainder of life," and when it shall close on earth, consign it to my children, who, as they through three successive generations trace their genealogy to those who have, faithfully at least, labored in the erection of our mystic Temple, may be stimulated to emulate the example and surpass the endeavors of their father, who, to promote this great and glorious undertaking, sacrificed time, toil, and the endearments of home.

Accept Most Excellent and Companions my grateful thanks, conveyed more forcibly in thought and look than in words.

THE IMPOSTOR FUGER—AGAIN.

Washington City, Dec. 5, 1857.

C. W. MOORE, Esq., EDITOR FREEMASONS' MAGAZINE.

My Dear Sir and Brother—I have just received the *Magazine* for December, and notice in it a letter from Brother R. W. T. Daniel, Grand Secretary of the Grand Lodge of Mississippi, stating the operations of a Masonic swindler, calling himself "Jules Fuger," and "Jules De Dremoran," in Mississippi, and warning the Brethren generally against him. To show how careful we should all be, I will state that the same impostor, doubtless, has been here and in *Boston*, imposing upon us all. He came here in April, 1855, under the name of "Jules

Ribot," and again in January last, under the name of "Jules Fugjet," and that you may have a history of my knowledge of him, I will copy from my letter book, a letter which I addressed, in January last, to our M. W. Grand Master, that he might take measures to prevent any further imposition upon us. The letter is as follows:—

WASHINGTON, JANUARY 11, 1857.

Hon. G. C. Whiting, M. W. Grand Master of Masons, D. C.

My Dear Sir & Br.—Your note of the 7th inst., enclosing sundry papers relative to a person who was in this city in April, 1855, claiming to be a Freemason, and who obtained charity under the name of Dr. Jules Ribot, was duly received.

That person, as appears by a note in pencil, given him by me, written in our Encampment Hall, while he waited with Bro. D. Jay Browne, in the ante-room, on the 14th of April, was on his way South, and pretended that his home was at, or near, New Orleans.

He went, it seems, to Richmond, where he obtained letters. From thence to Charleston, where he obtained a letter from Bro. A. G. Mackey; and then, as appears from a letter among the papers, addressed to me by Bro. E. Schueller, Secretary of Hanselmann Lodge, No. 208, at Cincinnati, O., he went to that place, where he swindled the Brethren pretty extensively, and then left the city privately. The letter of Bro. Schueller was addressed to me by order of the Lodge, and in it was returned my note and Bro. Mackey's letter. I, at once, replied to Brother Schueller, and addressed a letter to Bro. Frailey, then M. W. G. Master, and he laid the whole matter before the Grand Lodge of the District of Columbia.

Within the past week or two, a person has been here calling himself "Fugjet," appealing to the Craft as a Brother in distress. He came to me and deceived me with a pitiful story of the sickness of his child, and exhibited a note from Dr. Lewis, of Boston, P. G. M. of Massachusetts, as evidence of the aid that was given him by the Freemasons of Boston, and I gave him a note to you.

Just as he was leaving my house, and after I had written the note, he made some remarks that led me to suspect that he might be the person who was here in 1855, but whose name I had forgotten. I had an interview with Bro. Browne, and he assured me he was the same person. I then, as you are aware, took measures to find the papers that I sent to Bro. Frailey, but did not immediately succeed. I took measures, however, to warn such of the Brethren as I could see, not to be imposed upon by the person thus claiming our charity—and among others, Brother N. C. Towle, W. Master of Lebanon Lodge, to whom he had applied, and who had his application under consideration. On the evening of the day on which I cautioned Bro. Towle, "Fugjet" again called on him, *very much intoxicated*, for relief. Bro. Towle informed him what I had said, and declined granting him any thing.

The next morning he, "Fugjet," came to me, informed me what Brother T. had said, and assured me I was mistaken; that he was not the person I had reference to. I asked him if Bro. Browne of the Patent Office did not introduce him to me a year or two ago, in our Lodge ante-room. He said he did. I asked him if I did not then give him a note, written in pencil to Bro. Dove, of Richmond,—he replied affirmatively. I then told him it was almost impossible that two cases could happen so nearly alike, and thought he must be the man, but that I would make diligent inquiry into the matter, that I might not wrong him. He then left me. I could not recall the name that was given me in 1855, but was very confident it was not "Fugjet"—nor could I recall all the circumstances attending the notice of his

swindling transactions in Ohio, or the exact purport of my letter to Dr. Frailey. On the morning of the 8th inst. I received that letter and the papers from you. Last evening I saw Bro. D. Jay Browne, and showed him those papers—he remembered, and recognized at once, my pencil note, and assured me there was not a doubt that Mons. Ribot, and Mons. Fujet, were one and the same individual.

This vile impostor, who is, doubtless, travelling the country imposing upon Freemasons wherever he goes, left here for Baltimore, in the Thursday evening train. I happened to be at the cars and saw him go—though he did not see me. He had with him a woman and infant child.

In my opinion it is our duty to take some efficient steps immediately, to let the Brotherhood know who and what he is, that he may be stopped in his career of imposition, falsehood, and dishonesty.

I return herewith the papers you sent me, and thank you for the trouble you have taken to send them.

Faithfully and fraternally yours,

B. B. FRENCH.

Such was my letter to Bro. Whiting. It seems Mons. Ribot, Fujet, Fuger, De Dremoran, has continued his impositions, and will probably turn up soon in some other part of the Union. He is a finished villain, and pains should be taken to have him placed, where he ought to be, in some Penitentiary.

I have written this as a duty, and hope you will make such use of it as to have it aid in exposing and bringing to justice so vile a scoundrel.

Very truly and fraternally yours,

B. B. FRENCH.

Obituary.

BROTHER CHARLES P. CHANDLER.

At a meeting of Mosaic Lodge, No. 52, of F. and A. M., held at their Hall in Dover, Maine, on Thursday, the 25th of Nov., 1857, a Committee raised for the purpose of presenting Resolutions relative to the death of our late worthy Brother, CHARLES P. CHANDLER, Esq., who died on the 17th inst., reported as follows:—

Resolved, That we have heard with feelings of the most sincere regret and sorrow of the decease of our esteemed Brother, who has been removed in the meridian of his manhood from this terrestrial Lodge to the celestial Lodge above, where the Supreme Master forever presides. The labor assigned him here having been well done; he has been called to enjoy that refreshment and rest which shall never cease.

Resolved, That by this sad and afflictive event we have lost a true and faithful Brother, endeared to us by the strongest ties of kindness and fraternal regard; the community an active and highly useful citizen; and his family a kind husband, an affectionate and indulgent father, and a true and steadfast friend.

Resolved, That we most sincerely condole and sympathize with the afflicted family of our departed Brother, and mingle our tears with theirs at this our common bereavement.

Resolved, That a copy of these resolutions be presented by the Secretary to the widow and family of the deceased, and that they be published in the Freemasons' Monthly Magazine, Masonic Journal, and Piscataquis Observer.

JAMES S. WILEY,	} Committee.
E. B. AVERILL,	
P. S. LOWELL,	

SANDS BAILEY, Secretary.

MASONIC CHIT CHAT.

PEQUOSSETTE LODGE.—This new Lodge, located in the beautiful "suburban village" of Watertown, was consecrated, its officers installed, and the new hall elegantly fitted up and furnished for its accommodation, solemnly dedicated, "according to ancient Masonic form and usage," by the M. W. Grand Lodge of this Commonwealth, on Wednesday evening, the 23d Dec ultimo. The ceremonies were performed by the M. W. Grand Master in his usual impressive manner, and we believe to the entire acceptance and gratification of the large number of Brethren present.

At the conclusion of the ceremonies the Lodge was closed, and the Brethren repaired to the Spring Hotel, (kept by Bro. Batcheller,) where a supper was spread, which, in all its appointments—in sumptuousness, variety, and good taste in the serving,—would have done no discredit to the best of our city caterers.

This very agreeable part of the ceremonies having been satisfactorily disposed of, the Brethren were addressed by the Master of the new Lodge, (W. Bro. Webster,) in an exceedingly neat and appropriate speech, as introductory to the more intellectual part of the entertainments of the evening. He was followed by Col. Heard, G. M.; R. W. Bro. Sheppard, acting S. G. Warden, Brothers Moore, Whieldon, Coolidge, Fowle, and others.

The occasion was one which all seemed to enjoy, and the kindest hopes and best wishes were felt and expressed for the future prosperity of the new Lodge and the individual happiness of its members.

Mt. Moriah Lodge, Westfield.—The annual meeting of this flourishing Lodge, which now numbers some sixty members, was held on the 2d Dec., and the following Brethren were elected officers for the ensuing year:—P. H. Boise, W. M.; Wm. A. Johnson, S. W.; A. Campbell, 2d, J. W.; Samuel Dow, Treas.; C. H. Rand, Sec.; Dea. Josiah S. Knowles, Chaplain; H. E. Daniels, S. D.; L. B. Walkley, J. D.; Geo. Lakin and I. N. Weston, Stewards; H. N. Carter, Tyler.

At a Special Communication, held on the evening of the 4th Dec., the above named

officers were installed by Past Master P. H. Boise.

—
PROVIDENCE. A correspondent, writing from Providence, Dec. 4, 1857, says—At a Quarterly Communication of the M. W. Grand Lodge of Rhode Island, held in this city, Nov. 30th, 1857, a Charter was granted to a new Lodge to be located in the city of Providence, and called *What Cheer Lodge*, No. 21. On the evening of the same day, the Lodge met and elected for officers, W. William B. Blanding, Master; Lyman Klapp, S. W.; Richmond Jones, J. W.; Dr. A. P. King, Treas.; Edward Hooker, Sec.; Silvanus Tingley, S. D.; Samuel L. Blaisdell, J. D.; Henry A. Brown, S. S.; John J. Jenckes, J. S.; Rev. Daniel Leach, Chap.; Albert C. Eddy, M.; Thos. H. Barton, Sen.; E. B. White, Tyler.

This Lodge is started under very favorable auspices, and is composed of young men, who stand high as members of society and as Masons. It has advanced the fees for the degrees from the amount established by the other Lodges, and appearances indicate that it has been a wise step, and although the presence of the times will, no doubt, deter many good men from entering, yet there is every prospect that the "What Cheer Lodge" will do its share of business. B.

—
WHITEFORD, OHIO. A correspondent at Whiteford, Ohio, writes, that the new Lodge (Sylvania) in that town, commenced "one year ago with twelve members, now numbers over fifty, good and true." The officers of the Lodge for the present year are—W. B. Warren, M.; W. D. McCan, S. W.; Stephen Porter, J. W.; D. A. Pease, Sec'y; H. D. Warren, Treas.

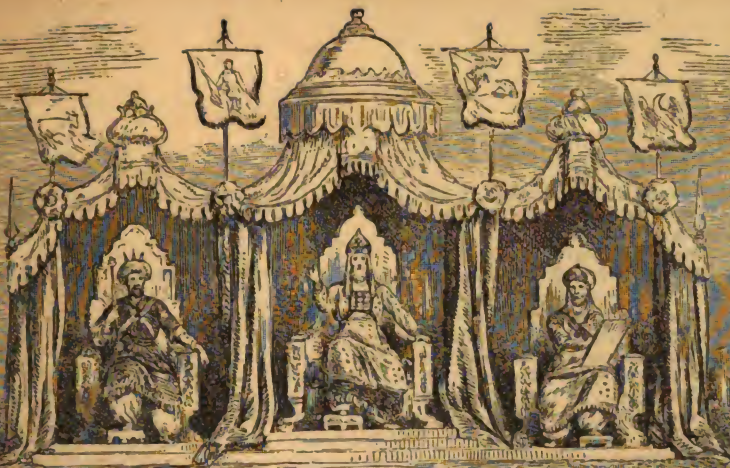
—
WINSLOW LEWIS LODGE, BOSTON. Officers for the ensuing year:—Benj. Dean, W. M.; Chas. A. Davis, M. D., S. W.; Chas. A. Walker, J. W.; J. H. Cheney, Treas.; H. W. Swett, Sec'y.

EXPULSION.

Clarksville, Tenn. Dec. 10, 1857.

At a meeting of Clarksville R. A. Chapter, No. 3, held this evening, Comp. W. P. Bowers was expelled from all the privileges of R. A. Masonry, for gross unmasonic conduct.

W. I. CASTNER, Sec.



FREEMASONS. MONTHLY MAGAZINE.

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W. BAKER, SC.

BOSTON.

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REMITTANCES.—O T Keeler, Columbus, Mi.—D Barker, Exeter, Me.—H J Hukill, Steubenville, O.—C Gilman, Baltimore, Md.—A O'Sullivan, St. Louis, Mo.—L Cummings, Burlington, Vt.—K Porter, Iowa City.—T J Young, Danville, Mi.—H I Tiley, Newport, R. I.—A S Godfrey, Bowdoinham, Me.—W E Sanford, N. Haven, Conn.—W W Davenport, Point Peter, Geo.—M Todd, Cottage Grove, Ten.—D Russell, Hallowell, Me.—H R Taylor, Apalachicola, Fla.—D Brown, St. Stephen's, N. B.—L C Torry, Clairborne, Ala.—L H Green, Gardner, Me.—H T Backus, Detroit, Mich.—D R Lindsay, Washington, D. C.—M Adler, Georgetown, D. C.—A E McClure, Palestine, Texas.—E H Gill, Richmond, Va.—J Nutter, Portsmouth, N. H.—K Biggs, Norfolk, Va.—D R Dunham, St. Augustine.—P Williamson, Philadelphia.—W Joseph, Augusta, Me.—J B Taylor, Tallahassee, Fla.—J S Reeves, Unionville, O.—S Ives, Benion, Ala.—S Ives, Staunton, Va.—R F McGuire, Monroe, La.—J D Evans, N. York.—U C Deardorff, Canal Dover, O.—W Cothran, Carrollton, Mi.—R A Bullen, Fayette, Mi.—E Andrews, N. Britain, Conn.—D B Jackson, Linden, Ala.—G N Williams, Syracuse, N. Y.—E W Jones, Chicago, Ill.—T M Northam, Port Hudson, La.—W P Leslie, Clairborne, Ala.—C P Anderson, Philad.—W W Beardsley, St. Albans, Vt.—J A Gamber, Greenfield, Ms.—J M Rogers, Concord, Ten.

GRAND LODGE CONSTITUTIONS.

A few copies of the new edition of the *CONSTITUTIONS of the Grand Lodge of Massachusetts*, for sale at the Grand Secretary's Office, 33 School street, Price \$1.50.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XVII.]

BOSTON, FEBRUARY 1, 1858.

[No. 4.]

FREEMASONRY IN PRUSSIA.
THE PRINCE OF PRUSSIA IN THE GRAND LODGE OF
ENGLAND.

"ON Wednesday night the usual Quarterly Communication of the United Grand Lodge of the Free and Accepted Masons of England was held at the Masonic Hall, under the presidency of the Most Worshipful the Earl of Zetland, Grand Master. It being known that the Prince of Prussia had expressed his intention of being present as a visitor, there was a larger than ordinary attendance of the representatives of the subordinate Lodges, properly clothed and jewelled, so that the appearance of the Lodge was peculiarly impressive. The chamber known as the Temple was fitted up in a most magnificent style, as a reception-room, with magnificent mirrors and cabinet-work; while the face of the organ was completely concealed by a tastefully arranged group of flags of various nations, those of England and Prussia being the most conspicuous. This was surmounted by the Prussian eagle. The reception given to the Prince in Grand Lodge was most enthusiastic, and he, in acknowledging it, said that although this was the first occasion of his appearing in that hall among the Freemasons of England, his heart had always been among them from the first day he had the honor and happiness of being a Freemason. The Grand Master, in the name of the Grand Lodge, presented him with a copy of the 'Book of Constitutions.' He, when retiring, expressed the great pleasure he had derived from his visit."

We cut the above from a late London paper. The meeting of the Grand Lodge took place on the 2d December last. The occasion was doubtless one of much interest to our English Brethren, as it was in some respects, one of importance to Freemasonry; for the visit of the Prussian Prince, and the marked fraternal reception given him by his Brethren of the G. Lodge of England, can hardly fail to exert a favorable influence on the Masonry of Europe, and especially to strengthen those intimate relations of brotherhood which, for more than a century past, have exist-

ed between, and been carefully cherished by, the Masons of England and Prussia.

We noticed, in the pages of this Magazine, the initiation of the young Prince, at the date of its occurrence ; but as the interesting circumstances attending it may have passed from the memory of many of our readers, while to others they will doubtless be entirely new, a brief reference to the event may not, in this connection, be either inappropriate or wholly unacceptable.

It is proper to premise, that the patronymic of the young Prince, is *Frederick William*, and that he is the son of the present heir to the crown of Prussia. The ceremony of his initiation took place in the Grand Lodge of Germany, at Berlin, on the 5th November, 1853,—a special meeting having been called for the purpose, at the palace of the Prince's father, who is the Protector of the Order in Prussia. The M. W. Grand Master, Dr. Bush, presided on the occasion. The Grand Lodge having been opened, the Royal Protector informed the Brethren that his son, Frederick William, had long since expressed to him his desire to become a member of the Order, but as he was not at that time of the lawful age of twenty-five years, he had deferred complying with his wishes until the present time, not liking to extend the necessary dispensation too far. He had therefore delayed bringing him forward until he had attained to the age of twentytwo years. And he had to-day called the Grand Lodge together for the purpose of admitting his son into the Order, and he hoped he would be found worthy of it. "His future," he said, "if his life be spared, will for a long time be a guaranty for his powerful protection of the Order, if it continues to keep and preserve the true principles of Masonry." He had, he continued, selected the Grand Lodge of Germany for the reception of his son, because he had himself received his initiation in the same body ; and concluded by requesting the M. W. Grand Master Bush to perform the solemn ceremony. The Prince Frederick William was then initiated and made a Master Mason, in due and ancient form. After which his Royal Father addressed him substantially as follows :—

"It has been for some years your desire to be initiated in the Order of Freemasonry. Your wish is now complied with ; and it was performed in the same manner, that I was made a Mason, and as I wished it performed on you. However, the initiation is only general, and aphoristically explained. It will, nevertheless, convince you, that the nature of the Order is a very serious, a holy, and sublime one. There is only one way in the life of man which brings him to comprehend real sublimity,—to the right understanding of this necessary way, the Order will lead you, if it is, and continually remains, your endeavor to take its holy lessons and bring them to action and truth. There are plenty of loud voices from outside of the Order, who take pains to obscure and suspect it ; but I think no one is able to decide about the Order, who does not know anything more about it, and being myself con-

vinced of the true nature of the Order, I shall never listen to such voices. May the future give proof, that you also with a clear and unbiassed eye, will decide and know to protect the Order. Men will abuse the Order, because its mysteries are clothed with secrets, and they don't take the pains to convince themselves that it is necessary to be so ; and just as it is the practice with those who are going to destroy, and look only at the outside appearance of things, so it is in this case—the opponents do not wish to look deeper into the principles of the Order, purposely not to become better informed. Be and become a strong protector to the Order : then, not only your own future will be safe, but also you will bear in yourself the pleasant satisfaction, that you endeavored to concentrate around you truth and goodness."*

Masonry existed in Germany at a very early period. The first Lodge, however, of which we have any record, as having been instituted under a warrant, as required by the regulation of 1717, was opened at Brunswick, in 1738, by authority of the Grand Master of Scotland. It was in this Lodge, and in the first year of its existence, that Frederick the Great was initiated ; and so favorably was he impressed with the principles and objects of the Institution, that on ascending the throne in 1749, he requested that a Grand Lodge for Prussia (called the Mother Grand Lodge) should be established at Berlin, for the better government and regulation of the Craft in the kingdom. This request was acceded to ; the Grand Lodge of the " Three Globes" was organized, and immediately went into active operation ; and, under his powerful patronage, soon succeeded in establishing subordinate or private Lodges at all the principal cities of the kingdom. And it is worthy of remark, in this connection, that from that to the present time, every sovereign of Prussia has been a member of the Order.

In 1767, a Lodge under English authority was established at Berlin. It afterwards took the name of the Royal York, in honor of the Duke of York, who was initiated in it while travelling on the continent. It was subsequently erected into a Grand Lodge, and as such still exists, having under its jurisdiction a fair proportion of the Lodges of the kingdom.

In 1770, a division arose in the Fraternity, growing out of an attempt to introduce a new ritual and new laws, subversive of the ancient laws and usages of the Order. The result was the establishment of a third Grand Lodge in Berlin, known as the " Grand Lodge of the Kingdom."

These three Grand Lodges worked in different rites, and claimed to be governed by different laws, and to exist independently of each other. Hence it was, and is at the present time, claimed by our Brethren of the continent of Europe, that the establishment of Lodges by a foreign power, within the jurisdiction of a Grand Lodge of a different rite, is no vio-

*We have given this address in the words of the translator, and as we find it. The rendering is far from being elegant, though it is doubtless exact.—EDITOR.

lation of jurisdictional privileges. This practice has several times been attempted in this country, but it has been promptly rejected by our Grand Lodges.

To such an extent were these differences carried, and such was the character of the innovations attempted to be engrafted upon the ancient laws and customs of the Institution, that the more rational and conservative Brethren in Prussia became seriously alarmed for its safety. They could see in the new movements—in the pretended reforms and changes—the elements of inevitable destruction, and they immediately set themselves about devising means to avert the pending danger. To this end the Grand Lodge at Berlin, over which the Prince of Hesse Darmstadt presided as Grand Master, (the most conservative of the three), applied to the Grand Lodge of England in 1773, and induced that body to enter into a Compact for the better security of the Craft in Germany. As this document has never, we believe, been published in this country, it may not be unacceptable to our readers :—

COMPACT.

Know ye—That whereas the Supreme Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons, situate at London, of which the most noble and right honorable Robert Edward Petre, lord Petre, baron of Writtle, in the county of Essex, is at present Grand Master, has received authentic testimony of the great merit of many respectable Brethren in the empire of Germany, who some few years since (after making the necessary progress in the ancient science) for the well governing and better carrying on the business of the Society in those parts, convened together the Master and Wardens of twelve Lodges, and established in due form, according to the ancient regulations of the Order, a Lodge in the city of Berlin, under the title of *The Grand Lodge of Germany*, which they have since conducted agreeably to the principles of true Masonry. And whereas his serene highness George Charles, prince of Hesse Darmstadt, the present Grand Master, and others the Grand Officers of the said Grand Lodge at Berlin, have, through the fraternal assistance of Brother Charles Hanbury, of Hamburgh, requested of the Grand Lodge at London, a confirmation of their title as Grand Lodge of the empire of Germany, under such restrictions and regulations as may be agreed upon by both parties ; which request the Grand Lodge at London hath, of its very high respect for his said serene highness the prince of Hesse Darmstadt, and other the Grand Officers of the said Grand Lodge at Berlin, and in order, as far as may be, to promote the honor and universality of the Masonic Order, agreed to comply, under the restrictions and upon the conditions hereinafter mentioned, viz :—

1st. The Supreme Grand Lodge at London doth hereby confirm the power and authority already by them committed to his serene highness the prince of Brunswick and Lunenburg, and the territories thereto belonging, within which district the Grand Lodge at Berlin is not to have or exercise any Masonic authority.

2d. The Grand Lodge at London doth confirm and reserve in like manner the power and authority committed to John Peter Gogel, Esq., as Provincial Grand Master for Franconia, and the Upper and Lower Rhine, and doth give to the said John Peter Gogel full power also to act under the authority of the Grand Lodge of Berlin, should he at any time be desirous of so doing.

3. The Grand Lodge at London doth hereby abrogate, annul, and make void all power and authority committed from hence to Godfried Jacob Jenish, medicine doctor, as Provincial Grand Master for Hamburg and Lower Saxony; and also all power and authority committed to Count De Werthern, as Provincial Grand Master for Upper Saxony; and likewise all power and authority committed to Major Agdello, as Provincial Grand Master for the Electorate of Saxony; also all power and authority committed to Baron Hammerstein, as Provincial Grand Master for Westphalia; and all power and authority at any time committed to any other person as Provincial Grand Master within the empire of Germany (except as aforesaid.)

4th. That the Electorate of Hanover shall remain free, and each of the contracting Grand Lodges shall exercise Masonic jurisdiction at pleasure within the said Electorate.

5th. That in consideration of the premises, and seeing an injury may thereby arise to the Fund of Charity of the Grand Lodge of England, the Grand Lodge of Germany doth voluntarily promise to pay to the Grand Lodge of England such a sum of money annually, as the circumstances and situation of the said Grand Lodge of Germany may enable them conveniently to pay towards the General Fund of Charity, or other Masonic fund in London, and such annual payment is not to be less than the sum of £25 sterling.

6th. The Grand Lodge at London doth therefore hereby acknowledge the Grand Lodge at Berlin to be the *Grand Lodge of the whole Empire of Germany*, including *His Prussian Majesty's dominions*; and doth hereby promise and agree not to constitute any new Lodges, or grant any other Masonic power, from the date hereof, within the empire of Germany, except only within those districts reserved as aforesaid, during the authority of the present Provincial Grand Masters thereof, but with said districts, at the expiration of the present patents, either by decease of the present holders or otherwise, are then to come under the jurisdiction of the Grand Lodge of Berlin.

7th. The Grand Lodge of Germany doth hereby agree to, and confirm in every part, the several regulations before mentioned to be observed, performed, and kept by each of the contracting Grand Lodges jointly and severally, agreeable to the true meaning and intent thereof.

8th. The Grand Lodge of Germany doth also hereby promise and agree, in consideration of the premises, not to constitute any new Lodges, or grant any other Masonic power or authority from the date hereof, except within the empire of Germany, and in strict conformity to this agreement.

Lastly. The said two contracting Grand Lodges do hereby mutually agree to keep a regular amicable correspondence with each other, and to afford all possible assistance, each to the members of the other Grand Lodge, to do and transact whatever may be found most likely to contribute to the true interest and honor of the Society, and particularly to use their endeavors to destroy all schemes in Masonry, and more especially that sect of Masons who call themselves *the strict observance*, and whose principles are inconsistent with true Masonry.

Sealed with the Seal of the Grand Lodge.

London, the 30th Nov.—Berlin, the 20th Oct. A. M. 5773, A. D. 1773.

Witness, J. HESLITINE.

(G. S.)

PETRE, G. M.

CHARLES DILLON, D. G. M.

J. CROFT, S. G. W.

JOS. FEED. GILLIO, J. G. W.

This compact meeting with the approbation of the king of Prussia, he

immediately erected the Berlin Grand Lodge into a corporate body, and soon after declared himself the Protector of all the Masons in Germany. The evil was not, however, entirely cured, though it was materially lessened. The last formed, and most censurable of the three Grand Lodges, essentially modified or entirely discarded the most offensive of its innovations. They all however continued to maintain their distinct organizations, and at the present time are in active existence.

The encouragement given to the Order by the government of Prussia has been of the greatest advantage to its prosperity in the smaller German States. The number of Lodges at present existing in Germany, is not probably much less than three hundred.

GRAND LODGE OF MASSACHUSETTS.

THE Annual Communication of the Grand Lodge of this State, for the exemplification of the ritual, the installation of the officers for the ensuing year, and the celebration of the anniversary of St. John the Evangelist, was held at the Masonic Temple, in this city, on Monday, the 28th Decemler ultimo. The number of Brethren present during the day and evening was larger than we have ever before known it to be on any similar occasion,—the large hall of the Temple being filled to its greatest capacity.

The Grand Lodge was opened by the M. W. Grand Master at 9 o'clock; and the Grand Lecturers immediately entered upon their official duties, in which they occupied the entire day. Of the manner in which the lectures were delivered and work exemplified we have heard but one opinion expressed, and that most complimentary to the skill and ability of the lecturers. Perhaps on no former occasion have they succeeded in giving higher satisfaction to the Brethren assembled, and on none have they been honored with a more numerous and attentive presence.

The installation ceremonies took place in the evening. The hall, as during the day, was crowded with members and visitors, notwithstanding most of the Brethren from the interior towns had left the city in the afternoon trains. The Grand Master was installed by his immediate predecessor, Dr. Lewis—the Deputy G. Master, the Wardens, Treasurer, Secretary, and District Deputy Grand Masters, by the Grand Master, and the remainder of the officers by the Deputy Grand Master. After which the Grand Master delivered an able and highly interesting and valuable address, the principal parts of which—(indeed all, with the exception of a few points of wholly local interest)—we give below. It was listened to with attention by the large number of Brethren present, and will be

read with profit by all who feel an interest in the condition and prosperity of the Order in the State. It will be seen that there have been about *eleven hundred* initiates during the past year—a greater number than were ever before admitted to the Order in this Commonwealth in any one year since the introduction of Freemasonry into this country. Five Charters and an equal number of Dispensations have been granted during the year, and four new halls dedicated. But perhaps the most striking and interesting, because unprecedented, point in the address, is the fact stated by the Grand Master, that during the year he has *visited every Lodge in the Commonwealth* (88 in number,) personally examined into their condition, and addressed at least 2,500 Brethren, assembled in their respective Lodge-rooms; and for this purpose has travelled more than two thousand miles! It is doubtful if such a labor was ever before performed by any Grand Master in this or any other country, in the same space of time, if at all; and the value of the service thus voluntarily rendered, (without expense to the Lodges or the parent Body,) cannot be too highly appreciated, nor can its good effects be over estimated. In performing it the Grand Master is entitled to, and he will receive, the warmest thanks of the Lodges and Brethren in this Jurisdiction. The Address follows:—

BRETHREN OF THE GRAND LODGE:—

At our Quarterly Communication in September last, I announced the decease of R. W. Brother Elias Haskell—one of the oldest and most respected of our number. An adjournment having taken place for the purpose, we had the mournful satisfaction to unite with his family and others in attending the funeral services performed over his remains at his late residence in this city. Brother Haskell attained to the great age of nearly ninety years; and, until a short time before his death, possessed his mental and physical faculties in a remarkable degree. He manifested a great attachment to Freemasonry; and for a long period rendered active and useful services in several Masonic societies. In the establishment of the Boston Masonic Board of Relief, in 1819, he took a prominent part. In December, 1833, he was elected Senior Grand Warden of this body, and served in that capacity three successive terms. Throughout the tempestuous season of anti-masonry, he never swerved from his fidelity to our institution; and his name is borne upon the able and dignified memorial of this Grand Lodge, by which it surrendered, in 1833, its corporate powers to the General Court of Massachusetts.

Dedication of Halls, Charters issued and Lodges constituted.

During the past year four Masonic halls have been dedicated, five Charters for Lodges issued and six Lodges constituted and consecrated, namely,

January 21. Dedication of the hall of Morning Star Lodge, Worcester, assisted by Brothers John H. Sheppard, J. G. W.; Charles W. Moore, R. G. S.; Wm. S. Gardner, G. M.; Peter C. Jones, G. S. B.; William W. Wheildon, G. S.;

Jesse P. Pattee, G. P.; Benjamin F. Nourse, G. L.; and Eben F. Gay, G. T. The officers of the Lodge were installed by the G. M.

February 2. Blackstone River Lodge, Blackstone, constituted and consecrated, and its officers installed. Present, Brothers Bradford L. Wales, S. G. W.; J. H. Sheppard, J. G. W.; C. W. Moore, R. G. S.; Peter Wainwright, acting G. Tr.; P. C. Jones, G. S. B.; W. W. Wheildon and W. D. Coolidge, G. Stewards; and E. F. Gay, G. T. Brother Levi Rawson, D. D. G. M. of the 4th District, was also present.

March 11. Issued the Charter for Paul Revere Lodge, North Bridgewater. This Lodge was constituted and consecrated on the 6th of April, with the assistance of the principal grand officers.

March 11. Executed the Charter of Revere Lodge, Boston, and constituted and consecrated it on the 27th March; the Grand Wardens and other grand officers assisting.

September 9. Charter issued to Wyoming Lodge, Melrose, and to Joseph Warren Lodge, Boston.

October 12. Wyoming Lodge constituted and consecrated, its officers installed, and its hall dedicated—all in ample form. The following grand officers were present—Brothers Sheppard, Tolman, Moore, Gaylord, Wheildon, Pattee, Gregory and Gay.

October 15. Joseph Warren Lodge constituted and consecrated, and its officers installed. Those present, assisting, were Brothers Wales, Sheppard, Tolman, Moore, Warren, Wells, Gardner, Low, Wheildon, Pattee and Gay. R. W. Brother Wm. D. Coolidge, D. G. M. of 1st District, was also present.

November 9. Dedication of the new hall of Jordan Lodge, South Danvers, and installation of its officers—present with the Grand Master, Brothers Sheppard, Moore, Pickman, Low, Wheildon and Jones. R. W. Brother Seavey, D. G. M. of the 2d District, was also present.

December 9. Charter issued to Pequossette Lodge, Watertown.

December 23. Constituted and consecrated Pequossette Lodge, installed its officers, and dedicated its hall. Brothers Sheppard, Moore, Tolman, Coolidge, Wells, Wainwright, Jones, Wheildon and Pattee, assisted in the ceremonies.

Dispensations to form Lodges granted.

Five Dispensations to form Lodges have been granted. This power has been exercised only after thorough inquiry whether the qualifications of the petitioners entitled them to the important trust of founding a Masonic Lodge. If they were members of Lodges, reasonable evidence has been required to show whether they were in good standing as such; if not members, whether they had been honorably discharged from the Lodge with which they had been connected, and were otherwise reputable; and if they had not had affiliation, as members, with any Lodge, whether their character merited the privilege petitioned for. Their standing in general society has not been disregarded, it having been deemed necessary, in order to insure the success of a new Lodge, that its members should have the respect of their neighbors. Attention has also been given to the locality where the petitioners resided, that it might be determined whether the

extent of population promised the means of supporting a healthy and influential Lodge. The Brethren to whom I have confided Dispensations are believed to be skilful workmen, and good men and true. The Lodges thus formed are,

May 8. Eureka Lodge, New Bedford. Petitioners, Timothy Ingraham, W. M.; Henry F. Thomas, S. W.; Isaac M. Richardson, J. W.; Stephen A. Tripp, Moses G. Thomas, Robert C. Topham, James C. Tripp, Benjamin Russell, Moses H. Bliss, and George H. Taber. Recommended by Star-in-the-East Lodge.

August 27. Mount Vernon Lodge, Malden. Petitioners, Benjamin G. Hill, W. M.; Henry Crehore, S. W.; Charles Hill, J. W.; Charles Lewis, Thomas Tufts, James Bartlett, Edward D. Bell, Solomon Cruse, William C. Brooks, Francis Morandi, Tappen Sargent, and George G. Hill.

October 21. John Abbot Lodge, Somerville. Petitioners, F. L. Raymond, W. M.; Joel F. Thayer, S. W.; James A. Bugbee, T. J. Leland, James M. Shute, George O. Brastow, Isaac Story, R. E. Demmon, Benjamin Woodard, Charles E. Gilman, John K. Hall, Thomas H. Lord, W. H. Sanders, Enoch Robinson, and Isaac F. Sheppard. Recommended by King Solomon and Putnam Lodges.

November 4. Berkshire Lodge, Adams, South Village. Petitioners, Daniel Upton, W. M.; F. O. Sayles, S. W.; H. M. Holmes, J. W.; Arnold Brayton, Edwin F. Jenks, Isaac Dean and Anthony Barton. Recommended by Lafayette Lodge of Adams, North Village.

December 15. "Hiram Lodge, of Copiapo," Copiapo, Chili, S. America, on the petition of Joseph Y. Brower, A. C. Brower, Edmund Kendall, William Reay, Jr., Marc Henry Gaillard, Henry M. Caldwell, and George R. Stevenson. Recommended by Bethesda Lodge, Valparaiso, 23d Sept., 1857, and by R. W. Charles T. Ward, Jr., Special Deputy, residing at Valparaiso.

The Dispensation granted to form Star-of-the-South Lodge, Concepcion, South America, has been returned, some of the petitioners preferring to connect themselves with existing Lodges, rather than to establish a new one.

Initiations and Memberships.

By the returns recently received by the Grand Treasurer, it appears that the chartered Lodges initiated, from September 1, 1856, to September 1, 1857, 995 persons, and five Lodges under Dispensation initiated 97,—making a total of initiations of 1,092. The labors of Lodges under Dispensation from which no returns have been received, and from which no returns are required until after they have severally worked one year, would increase this number of initiates to a small extent. A table has been prepared presenting in a concise and convenient form the amount of work performed during the year by each Lodge, and the number of members of each Lodge on the first of September, 1857. The whole number of Brethren in affiliation with the Lodges in this Jurisdiction on that date, was 5,320. It is intended to embrace this table in the printed abstract of our proceedings of the past year. I regret to add, that several Lodges have not punctually observed their duty in making their returns, causing the grand officers, who require the information they contain for official purposes, much inconvenience.

District Deputy Grand Masters.

At the commencement of the last year an additional Masonic District was formed, making the number of Districts eleven. Owing to the increase of Lodges in Boston and its immediate vicinity, still another District has become necessary, and our Jurisdiction, within the limits of Massachusetts, is now divided into twelve Districts. The two Special Deputies, one for Nantucket, and the other for Provincetown, will not be re-appointed, they being deemed no longer necessary. The reports of the District Deputy Grand Masters to the Grand Master, afford much satisfactory and useful information in relation to their respective Districts, and if printed with our proceedings will have a beneficial influence. These officers merit the highest commendation for the fidelity and ability with which they have discharged the duties entrusted to them. It is now fiftyfour years since the District system was established, and at no time has its advantages been more apparent than at present. The services of a Special Deputy will still be required at Valparaiso, South America, and the Brother who has so satisfactorily filled the office for several years, will be continued in it.

Voters in Grand Lodge.

Our Grand Lodge consists, at this moment, of three hundred and thirtythree voters. This number is derived as follows, namely—

Permanent Members, thirtyfive, two of whom are now elected officers,	33
Elected officers,	5
Appointed officers of Grand Lodge,	16
District Deputy Grand Masters,	12
Masters and Wardens of chartered Lodges in Massachusetts, (88)	264
Masters and Wardens of Bethesda Lodge, Valparaiso, South America,	3
Whole number of voters,	333

The attendance at our Communications, though improving in number, is not so large as the important duties that devolve upon us demand. At the Quarterly Communication for this month, there were present at the hour of election of officers, only one hundred and three voters, or less than one-third of the whole number. Is it not a dereliction of duty for a Lodge to fail to participate in our transactions? In a great measure, the welfare of the Order in this Commonwealth depends upon your action; through your regulations and choice of grand officers are to be ascribed the state of discipline and degree of happiness existing in the institutions under your control. But your labors are not limited to affairs internal to our Jurisdiction; they extend in their effects far beyond our borders, and affect more or less the great brotherhood. Regulations relating to inter-communication between this and other Jurisdictions for the preservation of the rights of all, and securing free and cordial intercourse among the Brethren generally, are established by Grand Lodges as among the foremost of their Masonic obligations. Hence, how necessary is it that every Lodge should be here represented!

Visits of Grand Master.

Since I assumed the duties of this office, twelve months ago, I have visited all of the eighty-eight chartered Lodges situate within the bounds of this State, and, also, one (Eureka,) of the four now existing therein by my authority as your Grand Master. The other three of this latter class have been established so recently, that my visits to them can be advantageously deferred to a later time. The opportunity thus afforded to me of knowing the condition and wants of the Lodges, will not, it is hoped, be without benefit in the administration of affairs. By it, I have been enabled to make the personal acquaintance of some of the officers and members of every Lodge; to notice every Lodge-room and its decorations; the mode of work to some extent; and to become acquainted with the views and spirit by which our Brethren are actuated. The knowledge of the location of each Lodge in respect to the population surrounding it, and consequently of the field it possesses from which it may gather new members, will not be without advantage in determining whether any ill-success that may attend it, is attributable to internal or external causes. These visits have enabled me personally to address some members of every Lodge on subjects of local interest and of concern to the universal brotherhood. In the pursuance of this undertaking I have travelled twenty-one hundred and four miles—by railroad fifteen hundred and twenty-two miles, by horse conveyance five hundred and five miles, and by steamboats seventy-seven miles;—and have addressed in the aggregate about twenty-five hundred members of our Order. Memoranda of these visits are deposited in the office of the Recording Grand Secretary. By all the Lodges I have been received with the respect due to my office, while to many of them, as well as to many Brethren, individually, am I personally indebted for kind attentions and generous hospitality.

Proficiency of Candidates.

The nominal, or "suitable proficiency" as it is called, demanded of candidates in the several stages of their advancement is not what is necessary in justice to them and for the interests and reputation of our Order in this Commonwealth. Every Lodge capable to instruct thoroughly, should require real proficiency of every candidate, step by step, as a condition of his advancement. The enforcement of such a rule would do much to elevate, strengthen and harmonize our society.

Qualifications of Candidates and objects of Freemasonry.

As the welfare and permanency of our institution depend upon the good character of its members, I cannot refrain from the expression of a fear that sufficient discrimination is not always exercised in respect to candidates. It has not escaped my observation that there is too great laxity by the committees of inquiry in their investigations, and that the duties reposed in them is often looked upon by them rather as a matter of form than as the most responsible which we are called upon to perform; and therefore it sometimes occurs, in contravention of our rules, that a candidate is "balloted for, into whose moral character a strict inquiry has not been made." The utmost vigilance should be exerted in the

inquiry ; which should extend, not alone over a few months or years of his life, but from his youth up. And that should not be deemed a sufficient investigation which elicits nothing unfavorable to his reputation merely ; it should not cease until the most satisfactory evidences are obtained that he is affirmatively and positively a moral man. But the moral qualification of an applicant for the privileges of Freemasonry is not the only one which he must possess ; for, as it is one of our objects "to cultivate the social virtues," it is necessary that he should be companionable, and readily disposed to mix in friendly and fraternal intercourse with our members. One of the Constitutions of our Order declares that no person shall be admitted a member of it unless he be of "good report ; of sufficient natural endowments, and the senses of a man ; with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his Craft, as becomes the members of this most ancient and honorable Fraternity, who ought, not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and supporting the true dignity of the royal Craft." And again the same authority asserts that "No Brother shall propose, for admission into this ancient and honorable society, any person, through friendship or partiality, who does not possess the moral and social virtues, a sound head and a good heart ; and who has not an entire exemption from all those ill qualities and vices which would bring dishonor on the Craft."

To strike out the social and fraternal characteristics of our institution, and to limit its action to the relief of physical want, would render it unworthy of preservation ; for as an instrument of collecting and dispensing poor-funds it is too costly and elaborate. Indeed, I may with justice remark that, judging by returns which I have received recently from the Lodges in our Jurisdiction, the amount paid out from their treasuries in 1856 for relief, was not probably one-fourth of that expended for other purposes. That learned and zealous Freemason, Dr. Oliver, thus negatives the opinion which some persons entertain that we are a charitable society, in the popular acceptance of that term : "The tendency of Freemasonry is sometimes mistaken, not only by the uninitiated, but also by many of those who have been superficially instructed in its mysteries. One considers it to be an institution formed for the purposes of benevolence, that, through its medium, the sick may be visited, the destitute relieved, the widow comforted, and the aged placed in a situation where want can never more afflict them : But this design, how amiable and praiseworthy soever it may be, is only one of the purposes of Freemasonry ; and if, as this class of Brethren suppose, it were confined to these charitable ends, it would rank merely on a level with a common Friendly Society, or Sick Club."

We are called a "universal brotherhood ;" and it may be questioned whether through a misunderstanding of the term we have not impaired our prosperity and influence. Has not the idea which the term suggests led us to open our portals too readily and widely ? Men of "every country, sect and opinion," we would accept as Brethren : but surely not *all* men of every country, sect and opinion ; for if so, we should remove our barriers and obliterate the forms and ceremonies which distinguish us as a brotherhood. The word universal is applied to our

society as embracing men "of all nations, tongues, kindreds and languages," who possess the Masonic standard of character. To render it more universal, would deprive it of its usefulness and eventually cause its destruction. But if we admit to our membership none but good men and true, men of honor and honesty, and practice faithfully according to our principles, our Order will not only advance the happiness of its members, but will confer blessings upon society generally.

Dispensations for Degrees.

The power of Dispensation, by which the terms of probation that our regulations require of candidates, may be intermitted, should be most rarely exercised. To dispense with the time that should be devoted to the investigation of character, is, of course, a more serious and responsible act than that of dispensing with the intervals of time required, subsequently, in the course of advancement, from one step to another, in the knowledge of our art. There can seldom occur a case entitled to so great a privilege as that first referred to, and it should never be allowed, except when it promises some signal advantage to the fraternity. During the past year, the granting of Dispensations of the kind under consideration, has been discouraged, and I am pleased to state with much success. Our Constitutions declare that the District Deputy Grand Masters "shall have power to grant Dispensations for initiation," which declaration, if it be intended to enable them to exercise it independently of the Grand Master, is an infringement of his ancient prerogative. By the general regulations of the Grand Lodge of England, in 1720, this power rests with the "Grand Master or his Deputy;" but in all things, excepting during the absence of the Grand Master, the Deputy could act only as the former should require or depute him to act. The Deputy was the assistant of the Grand Master, and entirely under his direction, and if he discharged any duty, or exercised any of the authority of the Grand Master, it was by his direction. It seems to me that it would be more in accordance with the ancient rights of the chief officer of our Order, if the provision now cited from our Constitutions, should be so amended as to leave it optional with him to depute the privilege of granting Dispensations, or not, as he should deem proper.

Visitors.

I have availed myself of the opportunity which my visits to our Lodges afforded, to bring to their notice the regulation of this Grand Lodge in relation to visitors from the Jurisdiction of New York, adopted December 14, 1853, by which such visitors shall, previously to their examination, furnish to the examining Committee of the Lodge they desire to visit, a Diploma, or Certificate, under the seal of the Grand Lodge and the signature of its Grand Secretary, that they were regularly made Masons, and that they are now in good standing as such. This requirement does not appear to have been known to much extent, and there is reason to believe that much visiting has taken place in violation of its provisions. But if it should be enforced, it could not of itself entirely effect the purpose for which it was designed; for a person from New York without a certificate, has only to feign to belong to another Jurisdiction, to gain admission by examination.

No good and true man would practice such duplicity ; but men of an opposite character might do so, and hence means should be applied to prevent it. Let a certificate like that referred to, be demanded of all visitors who cannot be vouched for either as being regular Masons, or, if not known as such, as being citizens of another Jurisdiction. In the latter case the usual examination might suffice. But in view of the large number of improper persons from all jurisdictions, expelled Masons and others, who possess the qualifications to pass through the usual examination successfully, it may seriously be considered whether the interests of our institution do not render necessary a regulation like that you have adopted in reference to visitors from New York, which shall be applicable to all visitors. Some Brethren erroneously hold to the opinion that such a requirement would be a violation of the Masonic privileges. The Grand Lodge of England, in 1663, established the regulation that "No person, who shall be accepted a Freemason, shall be admitted into any Lodge, until he has brought a certificate of the time and place of his acceptance, from the Master of the limit where he was made, and the Lodge kept." The Master of every Lodge promises at the time of his installation, in the language of the ancient charge, "that no visitors shall be received into his Lodge without due examination and producing vouchers of their having been initiated in a regular Lodge." Modern authorities are equally explicit on this point. Morris, in his Code of Masonic Law, says that "It is more appropriate to the genius of Masonry that eleven worthy Masons should be rejected at the doors of a Lodge, than that one unworthy visitor should be admitted. But the social and hospitable feeling of the Masonic Brotherhood incline them too often to reverse the figures." In a lecture delivered at Dublin, January 5, 1857, by the Deputy Grand Master of Ireland, John Fitzhenry Townsend, L. L. D., is this cogent and appropriate passage : "As it is not only the Master's privilege but also his duty to rule the Lodge, none are permitted to enter it as visitors but by his permission, since he is responsible for the conduct of the assembly. At the very last Communication of the United Grand Lodge of England, this subject was discussed, and the resolution unanimously passed, was—That it is the opinion of this Grand Lodge, that it is in the power of the W. Master and Wardens of any private Lodge, to refuse admission to any visitor of known bad character. But, irrespectively of character, whoever claims to be present at a Masonic meeting must, if a Mason, be perfectly well aware that he is bound to satisfy the Master and Brethren as to his qualifications. The Master has a right to demand all the evidences of a visitor's right to admission—the production of his certificate—the proof of his being what he asserts himself to be, and any other test that he can devise. I can speak confidently on this head, as the decision of our own Grand Lodge has recently settled the question, that the admission of a visitor is not a matter of right. It is, of course, disagreeable to reject any one professing to be a Brother ; but it is better that many true Masons should go away disappointed from our doors, than that one unauthorized person should gain admittance there."

It is for you to determine whether further regulations are needed on this subject, or whether the powers of the Grand Master are already adequate to prevent the entrance of improper persons into our assemblies.

Printing Records of Grand Lodge.

On the expediency of printing our Records, to which I invited your attention in December last, the committee to whom my address was referred have reported adversely. They object to the measure—*first*, because the advantages would be disproportioned to the cost; *secondly*, because the records are not intended for public inspection, would not interest the general reader, and, being in the hands of our enemies, might be used to our hurt; *thirdly*, that “our treasury is not in a condition to respond to so large a draft as would be required to complete a work of this magnitude;” and, *fourthly*, that “our funds are sacredly dedicated to the poor and indigent, and cannot rightfully be applied to any purpose which has not this object distinctly in view.” The objections of the committee have received my respectful consideration, but have failed to convince me that the printing of our records is improper or inexpedient. As I still view the work proposed as one calculated to benefit our Order, I beg to notice the reasons contained in the report of the committee unfavorable thereto.

It is said that the advantages would be disproportioned to the cost: what would be the advantages? The diffusion among the Fraternity of the knowledge of the origin and early career of Freemasonry in America; of much of its history here for a century and a quarter; and of the evidences of steady persistence in maintaining and carrying out, in adversity and prosperity, our benevolent principles, by noble men whose deeds and names ought not to be forgotten, are among some of the benefits which will be secured by the publication suggested. Freemasonry in Massachusetts has a brilliant and instructive history; and the examples it affords ought to be carried into every Lodge in our Commonwealth. Not a mere transcript of the records is what I would recommend, for much that is in them would be useless. The records alone would not give all the material, but there should be interwoven into them valuable documents which are upon our files, something of cotemporaneous history and of biographical interest. The biographies of Price, Warren and Cutler, which are a part of the appendix to our new edition of the Constitutions, and for which we are indebted to the labors of our learned Brother, Charles W. Moore, show what may be produced from our records and other materials now accessible to us, by skilful hands. But the foundation of these valuable personal histories was obtained from the records; and had these not been preserved, nearly all that we now know of the Masonic relations of these Grand Masters, could not have been written. Let the cumbrous manuscript volumes which contain the proceedings of this Grand Lodge be now destroyed, a full, authentic and faithful account of our institution in Massachusetts and in America, can never be given. This consideration, alone, would point to the measure of printing, as recommended, as an advantage which no intelligent Mason would disregard. Did the abstract of our proceedings, now published annually and embracing nearly all that would interest the Masonic reader, go back to 1733, the present question of printing would not probably exist. But unfortunately, until within a few years, it has not given our transactions that fulness which a proper knowledge of them required. In the edition of our Constitutions published in 1798, is a meagre historical record of the Saint John's Grand Lodge, Massachusetts Grand Lodge, and of the United Grand

Lodge, which reflects so little of what we feel assured must have been the character and influence of our society during the important period to which it relates, that I may, without injustice, pronounce it as unworthy to be called its history. From 1798 to 1830, there is, in printed form, scarcely a trace of the doings of our Brethren to be found. Subsequently, we begin to see detached accounts of Lodges and of this body in Brother Moore's Magazine; but we look in vain for any connected and regular recital of their proceedings. Now, the printing of our records will supply many of these deficiencies, and give us, in a convenient form, the means of obtaining a better knowledge than we now have of the acts of our predecessors. Advantages so great, would justify much cost to secure them. The committee do not, however, estimate the cost; nor do I deem it important that they did not. From about ninety Lodges, and over five thousand Masons in this jurisdiction, a subscription list would be formed adequate to sustain the work without help from the treasury of the Grand Lodge. As a private undertaking, it would, most probably, be amply remunerative, especially as then efforts would be made to increase the subscriptions beyond our jurisdiction.

It is objected that "the records are not intended for public inspection, would not interest the general reader, and, being in the hands of our enemies, might be used to our hurt." In the enunciation of these sentiments, the committee appear to have been controlled by fears similar to those which actuated our English Brethren to destroy valuable records lest they might be seen by the uninitiated. In 1718 it was proposed to compile for publication the history, charges, regulations, &c., of England, and the Grand Master "desired any Brethren to bring to the Grand Lodge any old writings and records concerning Masons and Masonry, in order to show the usages of ancient times;" and it is related that in 1719, "at some private Lodges, several very valuable manuscripts (for they had nothing yet in print) concerning the Fraternity, their Lodges, Regulations, Charges, Secrets and Usages, (particularly one writ by Mr. Nicholas Stone, the Warden of Inigo Jones,) were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange hands." It is lamentable that our trans-Atlantic Brethren had so little confidence in the discernment and prudence of their Grand Lodge; for had it been otherwise, much of the history of our Order would have been preserved that is now irrevocably lost. Let us profit by this untoward example, and not neglect that which our successors could rightly claim of us as our duty. I propose not to invade the arcana of Freemasonry, nor to place ourselves in the slightest degree in the power of our enemies, if we have any; on the contrary, I advocate the doing of that which will, while we preserve our mysteries intact, cement together and strengthen the Fraternity and render us impregnable against the assaults of our adversaries. I recommended that "the work should be given to a competent and discreet editor;" and if entrusted to such a person—a Brother selected by authority of this Grand Lodge—there can be no doubt that our interests and safety will be scrupulously regarded and protected.

Again the committee object that the means in our treasury will not warrant so great an outlay as the work proposed would require. There having been no

estimate made as to the expenditure requisite, it is difficult to determine this point, even if the whole of it were to be defrayed from our funds and no part of it to be contributed by subscribers. But I will venture to predict that the receipt of the treasury for the present year, beyond the amount of our current expenses, will more than equal the entire cost of publication; and should doubts be entertained as to the suitableness of an appropriation for such a purpose, I would ask whether it would not be as productive of good to the institution as rich regalia and costly pageants? I do not disparage the application of our money for decoration and reasonable Masonic display; but wish to direct attention to a comparison of the advantages to be derived from them, with those to be realized from an authentic exposition of the labors of the Craft during a most interesting period of its existence.

The last objection of the committee is that which declares that our funds are sacredly dedicated to the poor and indigent. To this proposition I beg to dissent most emphatically. Having already expressed my views as to the nature and objects of our institution, I will only observe here, that though it is benevolent in its intentions, and seeks to ensure morality among its members, its high object or distinguishing characteristic is to cultivate the social virtues and bring mankind together in the bonds of brotherhood. Every thing that will tend to increase its social condition should be made subservient to that end. If, therefore, the opening of the pages of our past, and presenting the virtues thereon recorded, as examples to our Brethren of to-day and their successors, will contribute to that cementation which will unite them "into one sacred band, or society of friends and Brothers," any means that we can command to effect an object so desirable, will not be misapplied.

Visit to the Grave of the first Grand Master.

By invitation of Aurora Lodge, Fitchburg, I installed its officers, assisted by the Grand Wardens and other Grand Officers, on the 28th of September last. On the following day, through the kindness of the Lodge, the Grand Wardens, R. Grand Secretary and myself were conveyed to Townsend, eight miles distant, where is the burial place of our first Grand Master, Henry Price. The last survivor of his family, Mr. William Wallace, kindly received us, and directed us to the grave of his ancestor. It is in the old grave-yard of the town, and indicated by a large slate tablet, placed at its head, bearing the epitaph which is familiar to you. The tablet wears the destructive marks of time, and cannot remain entire many years longer. I would recommend that this Grand Lodge obtain the charge and control of this sacred spot, and that it erect thereon, at no remote day, a monument commemorative of the relations which existed between the deceased and our ancient fraternity.

Correspondence.

I lay before you a correspondence that recently passed between the Grand Master of England and myself. His letter will be read with pleasure, as it shows that our eminent Brother has lost none of that regard for our Order, which he has manifested by his labors to promote its honor and usefulness during so many years.

A printed Communication received from the Grand Lodge of Maine, in relation to the formation of a General Grand Lodge for the United States, I have caused to be placed on file in the office of the Recording G. Secretary. This subject has so recently received your attention and been so wisely disposed of, that you will probably deem any further action in relation to it unnecessary at this time.

A short time ago, I received a letter from a highly respectable source—from a Brother in Buenos Ayres—giving an historical account of Freemasonry in that country and of its present condition there. This paper is also on file in the Secretary's office.

The year now terminated has been one of so much activity in our jurisdiction that I have often had need of the counsel and assistance of my associates in office, which they have at all times rendered with alacrity. To none have I been more largely indebted for support than to the Grand Wardens, for which I tender to them my sincerest thanks. The punctuality and fidelity with which they have performed their duties afford an example to the younger members of our institution worthy of imitation. As permanent members in this body, which they now are, we may hope that we shall long enjoy the benefit of their wisdom and experience.

I now declare this Grand Lodge duly organized for another year: during that period may "neither envy, discord, nor confusion, interrupt or disturb the peace and good fellowship" which should prevail within our borders.

ST. ANDREW'S LODGE.—PRESENTATION.

ON Christmas Eve, Dec. 24th, St. Andrew's Lodge of this city, through its Committee, composed of the Past Masters of the Lodge, presented to W. Brother SAMUEL P. OLIVER, a fine gold chronometer watch and chain, of the best make and finish, as a token of the respect in which he is held by his Brethren, and of their high appreciation of his acceptable services as Master of the Lodge for the past five consecutive years. The presentation was made by Brother Moore, as the senior Past Master present, and the response was a warm and cordial acknowledgment of the compliment bestowed. Brother Oliver has been an active officer of the Lodge almost from the day of his admission as a member, and we believe that every Brother present felt that he had fairly and honorably "won his laurels." As a working officer he has but few if any superiors in the Commonwealth. In behalf of the Committee we give him a cordial welcome among the Past Masters of the good old Lodge he has so faithfully served, and tender him our best wishes for his future health and happiness.

TOUCHES ON THE TRESTLE-BOARD—NO. 1.

THE NUMERAL SEVEN.

IN selecting a title for a series of Masonic Essays for this Magazine, I have been as much in a quandary as a parent who has been searching genealogies and catalogues to find a name for his first born, and, perhaps, at last fixes on some heroic vocable for the little one. To avoid ostentation I have concluded to adopt the simple heading of this article, as I shall draw liberally from "the great book of nature and revelation, which is our spiritual, moral and Masonic TRESTLE-BOARD."

There is scarcely a subject of art or science which is not directly or indirectly connected with improvement in Masonry. I shall therefore write as I feel, *De omnibus rebus et quibusdam aliis*, about all things and some others, and draw my designs at will on the spur of the occasion, endeavoring to present such various topics as may amuse, if not instruct the reader. Mind moves mind; and the lucubrations of a life for the most part spent in study and solitude, accompanied with the fruits of experience as a craftsman, may be suggestive, if not interesting.

We cannot enter the MIDDLE CHAMBER of the Temple, without being reminded of the SEVEN LIBERAL ARTS AND SCIENCES, so dear to every well-informed Mason. But, have our Brethren ever reflected on that mystic, and I might say, divine number seven, which has so much force and virtue, not only in the inspired Writings, but on our two greatest and leading senses, sight and hearing? It binds together the primitive colors of the rainbow, and the elementary notes of Music. The use of this singular numeral occurs so often in the works of nature and in the book of revelation, that the choice of it could not have been the mere result of chance or accident. We are told in Holy Writ, that "Wisdom hath builded her house; she hath hewn out her seven pillars." There must, therefore, have been design in the numerical choice. When applied to some of the great laws of nature, it bears the impress of infinite knowledge and a divine providence. I have thought upon it deeply at home and abroad—in my summer walks under the sylvan arcade on our beautiful common—at the lonely hour by the winter fireside—and on my pillow in the watches of the night, when meditating on the world to come. The bearing of seven or its multiples by three, five or more, as a critical period in the duration of human life, has often been observed by physiologists, especially the grand climacteric sixtythree; and Scripture teaches us that three score and ten, or ten times seven years, is the allotted term of ordinary existence.

This numeral not only seems a favorite in the Courts of Heaven, but it appears prominent in the works and ways, of that Almighty, invisible and adorable BEING, who created the Heavens and the earth and all the host of them in six days and rested on the seventh. Indeed, the first great work, in creation, which emanated from the Divine Mind, was the formation of light. The annunciation of this event was never equalled in beauty and sublimity by human utterance. "And God said, let there be light: and there was light." Yet the nature and elements of this best and richest of all the gifts of Heaven, were a dead secret for long centuries; until the great interpreter of the works of God, Sir Isaac

Newton appeared, and by the Prism analyzed and revealed the seven original colors, of which three, red, yellow and blue, are primary. Since his day the microscope has added fresh discoveries, and the Polarization of light within a few years has attracted much attention.

To the permutation and combination of these seven colors, in an infinite variety of hues and shades, we owe the charm of the enchanting landscape and all the pictorial beauties of vision. A little child cannot look upon the *green* earth—the *blue* sky—the *orange* cloud of the morning—the *yellow* beams of the setting sun on the distant hill-top or village spire—the *red* petal of the rose in the garden—the *violet* flower blossoming in the parterre—nor on the *indigo* wave of ocean, without emotions swelling its young heart with a rapture which no poet could ever describe. A similar delight on beholding the same objects, in a degree, will follow every period of life and even mingle with the dreams of the night, wherever temperate habits, intellectual exercise and the cultivation of a sound imagination have preserved the taste in its native, child-like purity. So true is that celebrated line of Wordsworth, often quoted, and which, rather than to sever it from the sweet ode where it belongs, I will repeat with the connexion :

“ My heart leaps up when I behold
A rainbow in the sky :
So was it when my life began ;
So is it now I am a Man ;
So be it when I shall grow old,
Or let me die !
THE CHILD IS FATHER OF THE MAN ;
And I could wish my days to be
Bound each to each by natural piety.”

The eye, however, is not the only organ of sense, which this mystic number, thus sparkling with the gems of light and holding together the prismatic colors of Iris, has enchanted. The ear comes in for an equal share of enjoyment, and could tell with exquisite delight of the wondrous power of the seven primary notes of Music, when some master hand has waked them up, as it were, in their secret cells, and filled the surrounding space with their melody. Then it is that the very air we move in seems peopled with invisible beings, floating on wings of sound ; and we cease to wonder at the moment that the wild beasts and woods and waters stood still to listen when Orpheus touched his enchanting lyre ; or that the evil spirit of Saul was powerless before the holy harp of the minstrel king.

The Almighty Hand which gave such influences to these seven original notes, was not less wonderful in the skill with which he prepared the organ of hearing to receive them. The aerial pulsations which they excite, as wave follows wave in the undulations of the sea, enter the porch of the outward or external ear, and flow onward to the middle chamber or vestibule, where the drum like a faithful sentinel stands ready to give the alarm ; and the moment it is touched, successive vibrations passing along the winding way stir the waters which surround the auditory nerve, and send their echo to the spiritual apartments of the brain. Such is the anatomy of the ear, over which the notes of Music have such power. Thus the soul, which, unseen, like some eastern monarch sits on

the throne of her glory, through the eye sees, and through the ear hears what is going on in the great world around us;—a man within a man—a spirit within a mortal body.

The Diatonic scale of seven notes is said to have been greatly improved by our ancient Brother Pythagoras. On this scale, with its octaves, sharps and flats, are founded, by their combination and variety, the eternal principles of harmony. The science of Music is a profound study and of a mathematical character; in its advancement it proceeds to the Chromatic, or scale of semitones—which, from the derivation, might be called colored sounds—and to the Enharmonic scale. The Diatonic scale by the variation of major or minor key, expresses joy or grief; for the major key consists of five notes and two semitones, which invariably lie between the third and fourth and the seventh and eighth degrees; that is to say, there must always be a distance of two full tones and a semitone. The minor key requires the semitones in ascending from the tonic to fall between the second and third degrees, and between the seventh and eighth degrees; but in descending, they must fall between sixth and fifth and the third and second; thus from the tonic, the Diatonic minor is only one note and a semitone. To the connoisseur in Music, such remarks may appear like an explanation of the five first rules of Arithmetic, or of simple equations in Algebra: but I have stated these elementary facts to show upon what a few and simple principles the profound science of Music is built;—principles eternal, universal and unchangeable, ordained by Him who formed the ear, who “bound the sweet influences of the Pleiades,” and before whom at the birth of creation “the morning stars sang together and all the sons of God shouted for joy.” These principles are capable of demonstration mathematically.

“If we take a string and divide it successively into 2, 3, and 4 parts, in each half we shall have an octave of the whole; in the three-fourths, its fourth; in the two-thirds its fifth. The octave then will be as 1 to 2; the fourth as 3 to 4; the fifth as 2 to 3. The importance of this observation made them give to the numbers 1, 2, 3, 4, the name of the sacred Quaternity. Such were the proportions of Pythagoras and the musical system of all nations.” *Travels of Anacharsis* vol. 2d, p. 168.

Thus we have traced the septenary in the power of Music, as every sound which pleases the ear must belong to some note in the scale, whether we listen to the sweet melody of the birds of the air, or the complicated and almost superhuman harmonies of a Handel or Mozart; or catch the tones of unseen spirits as they breathe at the summer window from the Eolian harp; or at some favored hour—though such hours seldom visit us—call back from the river of forgetfulness the sweet memory of that unclouded, joyous sunshine of infancy when a mother's voice and a mother's songs taught us that music came from Heaven.

The frequent recurrence of the number Seven in the Scriptures may surprise any one who has not taken particular notice of this fact. Let us gather up some of the principal instances in a brief summary. It is worthy of observation, and I hope it will not be tedious. Beginning with the Old Testament;—When the great work of creation was finished, “And God saw every thing he had made and behold it was very good,” He rested from his work on the seventh day and

blessed it;—when Noah was preparing for that awful deluge, when no sun, nor moon, nor stars were seen for forty days and nights, he took with him into the ark seven pair of clean birds and beasts among all the other animals;—when the dove had been sent forth from the window of the ark to see if the waters were abated, and she came back, having found no rest for the sole of her foot, Noah waited seven days and again sent her forth, and after her return with an olive leaf in her mouth, he waited yet seven days more and she returned not again;—seven years Jacob courted Rachel, and again seven more, before her mercenary father would let her go;—seven years of plenty and seven of famine fulfilled the dream of Pharaoh in Egypt, according to the interpretation of that loveliest of all the characters of oriental history, the exiled Joseph;—at the institution of the Passover seven days of unleavened bread were prescribed;—seven days the medicinal sprinkling was applied once each day for the cure of the leprosy;—seven days were required for an atonement for the altar;—at the siege of Jericho seven priests, bearing seven trumpets of rams' horns, went before the ark, and followed the armed men of Joshua; and they marched once each day for six days around the devoted city, until on the seventh day at the dawning of the morning they compassed the city seven times, with a great shout and blast of the trumpets, and the wall fell down flat and Jericho was taken;—the Lord commanded Gideon to offer his father's young bullock of seven years old as a burnt sacrifice;—Balaam said unto Balak, "Build me here seven altars, and prepare me seven oxen and seven rams:" and it was after that when Balaam saw in a trance the vision of the Almighty and the goodly tents of Jacob, and foretold the rising of the MORNING STAR;—seven days in each year was the feast of Tabernacles to be kept, and those seven days the children of Israel were required to dwell in booths;—at the end of every seven years a release of all loans and debts shall be made to the poor;—every seventh year shall be a Sabbath of rest to the land, it shall lie fallow;—when the three friends, Eliphaz, Bildad, and Zophar, lifted up their eyes afar off and saw Job in his calamity, they wept, and sat down with him seven days and seven nights and none spake a word, for they saw his grief was very great;—seven years was the magnificent Temple of King Solomon on Mount Moriah in building;—said Elisha to Naaman the leper, "Go and wash in Jordan seven times;" and he went—withstanding the pride of the great man was mortified—and dipped himself seven times in that river, and his flesh became as the flesh of a little child, and he was clean;—seven times more than it was wont was the fiery furnace heated where the three friends of Daniel were cast, bound in their coats, their hosen and their hats, and they walked unharmed in the midst of the fire, with the form of the fourth like the Son of God;—seven times (i. e. years) passed over Nebuchadnezzar, when wet with the dew of heaven, he did eat grass like an ox;—and lastly, those sweet words to the man of sorrow, "He shall deliver thee in six troubles; yea, in seven shall not evil touch thee."

Few passages in the sacred writings are more picturesque or instructive than the dramatic scene on the top of Carmel, when Elisha sent his servant to go up and look over the vast horizon of the Mediterranean in search of some cloud, or sign of rain. It is in I. Kings xviii. 43, 44.—"And he said to his servant, go

up now and look toward the sea. And he went up and looked and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold there ariseth a little cloud out of the sea like a man's hand." The great rain with black clouds and wind which soon came hurrying on and covered the heavens, are well known to readers of the Bible. We are here taught a most excellent lesson of perseverance in labor, in study, in the path of duty. It awakens an irresistible energy in overcoming obstacles in the pursuit of light and knowledge; and above all things arms the spirit of the good man with a vigorous hope to sustain him under disappointment and misfortune. Indeed we should be ever bearing in mind that heart-consoling truth, that "A just man falleth seven times and riseth up again."

I. H. S.

REVERE LODGE, BOSTON.

THE last stated meeting of Revere Lodge was made the occasion of a very interesting and pleasing occurrence. The retiring Master, W. WILLIAM W. BAKER, having served the Lodge as Master from its commencement, was presented by the members thereof with a beautiful silver testimonial, expressive of their brotherly love and Masonic estimation.

The presentation was made by the Senior Warden, Br. Wm. Rogers, in a very felicitous and highly pleasing address. He adverted to the labors of Br. Baker as one of the founders of the Lodge, his devotion to its interests, and his jealous care and watchfulness while Master. The speaker also alluded in fitting terms to the services of his Worshipful Brother in other departments of the Institution; his love for the Craft, and the confidence and esteem in which he was held, not only by the members of his own Lodge, but also in the Order at large. Brother Rogers' remarks were exceedingly appropriate, and were listened to with great attention.

Brother Baker, in reply, was much affected at this unexpected event, and expressed his heartfelt thanks for the beautiful testimonial and the flattering terms in which it had been conveyed. He alluded to the success that had attended their endeavors to form a first class Lodge, and their present prosperous condition, and ascribed it, in a great measure, to that harmony and oneness of sentiment that had ever characterized them as a Lodge.

Revere Lodge already numbers more than fifty members, a majority of whom have so far perfected themselves as Masons, as to be able to fill with honor, almost any office in the Lodge. This, Brother Baker held to be a sure and certain foundation, and the only sure and certain foundation for a Masonic Lodge, and urged upon the Brethren the necessity of attention to the study of the ritual, and a prompt attendance at the meetings, both of the Lodge and sodality. He concluded with trusting that the harmony and brotherly love that now existed might ever prevail, and that the present W. M. (Brother Sanders,) might leave to his successor, as happy, as prosperous, and as united a Lodge.

The testimonial is a *Silver Pitcher*, of chaste design, elegantly wrought, and beautifully finished. It is inscribed—

"From the Members of
 REVERE LODGE
 to
 Worshipful WILLIAM W. BAKER,
 for his
 Eminent services as First Master of this Lodge.
 January, 1878."

The ceremony was witnessed by a large number of the Brethren, who expressed themselves much pleased at the appropriateness and the interest of the occasion.

MOUNT ZION LODGE, BARRE.

By permission of the M. W. Grand Lodge, the Masonic Lodge formerly located at Hardwick, in Worcester County, Mass., having been removed to the flourishing and pleasant town of Barre, in the same County, the new hall prepared for the use of the Lodge was appropriately dedicated to Masonic use on Wednesday afternoon, Dec. 30th, by the M. W. Grand Lodge of Massachusetts.

The services of dedication were preceded by a public Address, delivered by R. W. Brother Rev. WM. FLINT, of Greenfield, the Deputy Grand Master of the Grand Lodge. The public assembly was held in the spacious and convenient Town Hall of Barre, which at an early hour in the afternoon was filled by a very large and highly respectable audience of ladies and gentlemen of Barre, and towns in the vicinity. There was also a full and effective choir of singers, and a well trained orchestra, in attendance.

At half-past 2 o'clock, the procession of the Grand Lodge, escorted by Mount Zion Lodge, left the Masonic Hall, situated in the same building, and entered the Town Hall, occupying seats especially reserved for the purpose. The services commenced with an introductory by the Choir, followed by prayer and selections from the Scriptures by Rev. Brother Fuller, of Barre, S. W. of Mount Zion Lodge. After an anthem, sung by the Choir, with great spirit and fine effect, the R. W. Brother Flint delivered an address which enchained the close attention of the audience during the whole period of its delivery. It was about an hour long, and presented the claims of Masonry, on the score of antiquity, devotion, morality and benevolence, with great power and effect. The matter and the manner were most excellent; well adapted to the place and the occasion; and while the address cheered and gladdened the hearts of the older Brethren, it made a deep and truly gratifying impression upon the audience generally. A doxology and benediction succeeded.

The Masonic procession was then re-formed, and repaired to the Hall above, and as soon as the Grand Lodge officers had assumed their proper stations, the doors were thrown open to the public, and quite a large number of ladies and gentlemen witnessed the very impressive ceremonies of dedicating the Hall, as performed by the R. W. Deputy Grand Master, Brother Flint, who represented the M. W. Grand Master upon this occasion. R. W. Brothers Goddard and Wright, Grand Wardens, R. W. Brother Earl, D. D. Grand Master, and R. W.

Brother Coolidge, acting as Grand Marshal, assisted in these services. The music and singing, interspersed in the dedication service, were both very fine, and were performed by the same choir and orchestra that officiated in the Town Hall. At the conclusion of the dedication, the members of the Grand Lodge were invited to a choice and bountiful supper by Mt. Zion Lodge. The tables were spread at Brown's Hotel, and about seventy-five persons, including the members of the Lodge, their ladies, and other friends of the Order, sat down to a most hospitable feast. After a couple of hours spent in the temperate enjoyment of the well-served viands, the company dispersed with mutual expressions of good will and kindly regard.

The Hall thus dedicated to the use of Mt. Zion Lodge, is a spacious and convenient home for the Fraternity, appropriately situated, with convenient accommodations and suitable furnishing. It is to the liberality and energy of Brother Jenkins of that town, that the Fraternity is mainly indebted for this Lodge room, and we doubt not that the faithful and well-directed labors of the Craft will second his zealous efforts to provide a suitable place for their accommodation, by making that place the abode of every Masonic virtue. W.

GENERAL WARREN.

[The following very neat and appropriate Hymns were written for the Dedication of the Statue of Gen. WARREN, on Bunker Hill, on the 17th June last, but another having been previously adopted by the committee, neither was used on that occasion. Believing them worthy of preservation, we have been politely furnished with copies for our pages]:—

NUMBER ONE.

He died a patriot's glorious death,
From earthly ties upborne,—
The Angels gleaned his parting breath,
The sickle reaped the CORN.

All to his country; home, love, life,
He offered at her shrine—
Though peaceful, served in battle's strife,
And poured his blood like WINE.

Peace to his ashes! may his breast
Be tranquil after toil,
As sink the troubled waves to rest
When calmed by holy OIL.

Health, Plenty, Peace, to all mankind,
God in thy goodness give—
In Corn, Wine, Oil, we lessons find
To teach man how to live.

NUMBER TWO.

FROM off the red battle-field sadly they bore him,
 A limb from the tree of our country was torn;
 The pathway to Heaven lay smoothly before him,
 The Husbandman gathered the full ear of CORN.

Bright link in the chain of a nation's proud glory,
 Fond love and sweet tho'ts 'bout thy mem'ry entwine;
 Heart leaps unto heart when rehearsed is thy story,
 And deeply is quaffed its pure, life-giving WINE.

He sleeps! and a nation's full-hearted devotion
 Gives thanks unto God for a life so well spent;
 As OIL calms the waves in their wildest commotion,
 From trouble to peace his brave spirit was sent.

ENOCH'S TEMPLE.

THE degeneracy of mankind increasing from the union of the lines of Cain and Seth, which even the authority of Adam was unable to restrain, God communicated to Enoch the knowledge that they would eventually become so wicked as to compel him to destroy the world. From this information he formed his plans for preserving the knowledge of the sacred science, amidst the devastation necessarily attending the predicted calamity. The mysteries committed by Seth to his charge occupied his most anxious consideration; being inspired by the Great Architect of the Universe, and in commemoration of a *vision on the holy mountain*, he built a temple in the bowels of the earth, the entrance to which was through nine porches, each supported by a pair of pillars, and curiously concealed from human observation. Enoch, Jared, and Methuselah were the three who constructed this subterranean structure; but the two latter were not acquainted with the secret motives which inspired Enoch to this purpose: it was formed in the depths of a mountain afterwards called *Calvary*, in the land of Canaan, and dedicated to the living God. Enoch next made a plate of pure gold in form of an equilateral triangle, each of whose sides was eighteen inches; this he enriched with precious stones and encrusted on a triangular agate of the same dimensions. On this plate he engraved the *ineffable characters* that he had seen in his vision; and alone, in silence and solitude, he descended into the temple, and placed this invaluable treasure upon a cubical pedestal made of the purest marble. He afterwards formed nine doors with rings and closed up the whole, that the secrets there deposited might be preserved amidst the impending destruction of mankind; for the contents of this secret temple were not communicated to any of the human race.

Anxious to preserve those useful arts and sciences which were embodied in practical Masonry, Enoch next erected two pillars—one of marble, the other of brass—on both of which were engraved the elements of the liberal arts: the former, he conceived would withstand fire; the latter, water. A notification was afterwards added to each that he had concealed a treasure of inestimable value in the bosom of the earth:—"Let him that hath wisdom find it."

After solemnly admonishing mankind, Enoch expired, leaving the government of the Craft to his son, Lamech: with him all restraint ended, and the sons of Seth gave themselves up to the idolatries of the Caanites, who had impiously exalted Tubal-Cain to the rank of a god, and worshipped him under the name of Vulcan: to him, after the flood, the Egyptians afterwards assigned power, prescience, and immortality. Lamech, unable to reform mankind, resigned the government to Noah, who openly rebuked the crimes of the human race; but finding his efforts vain, under the direction of the Great Architect, he commenced building the Ark of gopher wood: in it, when completed, the few just among mankind, together with two of every living thing, were preserved amidst the destruction of the world.

The cities stained by the vices of their inhabitants, even the brazen pillar erected by Enoch, were swept away before the raging waters of the deep, which overwhelmed the proudest monuments of human art, and removed the solid rocks from their foundation. The pillar of stone alone remained; and by it the science of practical Masonry was preserved to a future world.—ANON.

THE MASON'S DUTY DURING THIS SEASON.*

THERE is no doubt that there will be many calls made upon the different Lodges for relief during the present winter, and we believe those calls will be met with the accustomed liberality; but we should ever remember that these applicants are not the only sufferers. There are many, very many, whose retiring and unassuming dispositions prevent them from making application for relief, and who would rather suffer and die from want than exhibit their poverty to the public gaze. It is to cases of this description that the attention of the Craft is more immediately directed at this time.

The mere fact of voting large sums of money from the funds of the different Lodges is not alone sufficient. Individual exertion is one of the principal methods by which we can hope to confer any benefit upon our suffering fellow-laborers. Let each Brother do what he can "without injury to himself or family," and we fear not the result. Remember, Brethren, that it is a duty incumbent upon you to befriend and relieve a suffering Mason or his family if within your power. Let it be seen, then, whether you will put in practice those many great principles which you have "heard so frequently instructed and so forcibly recommended." Let the most charitable feelings of your manly nature be exhibited and practised, and you will be acting in a manner well pleasing in the sight of the great Grand Master on high, and render yourself deserving of the esteem and respect of your fellow-men. Turn not aside from the path which leads you to the homes of the afflicted, and let no trifling excuse prevent you from rendering immediate and prompt assistance to those who may require your aid. If you should meet with a worthy applicant for assistance, be not slow to communicate with your Brethren, particularly if you should be unable yourself to render that assistance

*Freemasons' Monthly Monitor, St. John, N. B.

which the necessity of the case requires, that it may also be said of you by the Supreme Ruler, "even as you have done it unto one of the least of these you have done it unto me."

The most charitable feelings of your nature can now, at this season of the year, be brought out fully, and let it not be said that you have shirked the responsibility or duty. While gathering round your "ain firesides" and enjoying the warm and invigorating comforts of a happy, cheerful home, remember that the world has claims upon you. There are many families in the community who, instead of gathering round a warm and cheerful fire, are clustering round a few dying embers upon the cheerless hearthstone, trying to warm their half-clad limbs, and who know not where to procure the common necessities of life for the morrow. Think, while you observe them, in your mind's eye, huddled together in one corner of that dilapidated room, through which the wind is howling fearfully, endeavoring to sustain each other through the piercing and chilling air of a winter's night, what an amount of happiness a little timely aid would produce. What is their fate to-day may be that of each one of us to-morrow. Verily and truly it can be said, that we "know not what a day may bring forth." Perhaps, ere the setting of another sun the fiery elements may blast our long cherished and most anxious anticipations—poverty may then, perhaps, be our portion, and we may require the same assistance which we should or may have rendered to those in similar circumstances. Death may eventually claim us for its victims, and if, while living, we withhold our hands and close our eyes against the sufferings of our fellow-beings, how can we expect that our families, if any such be left behind, should be properly cared for and comforted. And finally, Brethren, we call upon you in the name of our great Brotherhood to be ever ready to befriend and relieve the distresses of a worthy Mason or his family.

MASONIC FESTIVAL, N. ORLEANS.

THE anniversary of St. John the Evangelist, was duly remembered by a considerable portion of the Masonic fraternity of our city. George Washington Lodge, No. 65, Alpha Lodge, No. 72, and Quitman Lodge, No. 76, had a reunion at Masonic Hall, St. Charles street, and the occasion was one of much pleasure to all present. There was a numerous attendance of the resident Brethren, besides several distinguished visitors, among whom were Mr. Charles Scott, Past Grand Master of the Grand Lodge of Mississippi, and ex-chancellor of that State, Albert Pike, and other prominent members of the fraternity.

The installation of the newly elected officers of George Washington and Quitman Lodges formed a portion of the proceedings, and when the ceremonies of induction in the first instance had been completed, the members of George Washington Lodge, through their Secretary, Mr. S. G. Risk, presented their late Master, H. R. Swasey, with one of the most beautiful Past Master's jewels we have ever had the pleasure of seeing. It is illuminated by thirty splendid diamonds, and while nothing could be more appropriate as a testimonial of esteem

on the part of the Brethren over whom Mr. Swasey has presided for the last four years, the gift is one of much more than ordinary intrinsic richness. The presentation address by Mr. Risk was a particularly happy effort. It had both the merit of being really eloquent in its allusions to the services of him who was the recipient of the honor conferred, and to the excellencies of the Order in general, while it was admirably adapted to the occasion.

After the presentation, the newly elected officers of Quitman Lodge were installed, and the Brethren then adjourned to the banquet hall, where Mr. David Bidwell had prepared an array of good things—both solids and fluids—such as would prove tempting on any occasion and under any circumstances. Business was thrown aside, and toasts and sentiments were the order of the day. Innumerable happy things were said and duly acknowledged; and, at an early hour in the afternoon, the assemblage dispersed, each well pleased that he had been present.

On Monday evening last there was a special convocation of the Grand Chapter of Louisiana, in Masonic Hall. J. Q. A. Fellows, D. G. H. P., acting G. H. P., presiding, for the purpose of installing the newly elected officers of Orleans Chapter, No. 1, Delta Chapter, No. 15, and Polar Star Chapter, No. 21. Among the guests present was Mr. J. T. Daniell, R. W. G. S. of the Grand Lodge of Mississippi; and, after the ceremonies were concluded, there was a most special convocation at the Union restaurant, where a fine supper was in readiness. We did not have the pleasure of being present, but we are informed on good authority that the reunion was a delightful one. All branches of the Order, as well as the widow and the orphan, were kindly remembered.—*New Orleans Picayune*, Dec. 30, 1857.

CORRESPONDENCE.

Providence, R. I., Jan. 9th, 1858.

C. W. MOORE, Esq.

Dear Sir and Bro.—At the Annual Convocation of Providence Council of Royal and Select Masters, held at Masons' Hall, Providence, January 8th, 1858, Anno Deposit 2858, the following officers were duly installed, viz.:—Comps. Edwin Howland, T. Ill. M.; Samuel Lewis, Ill. M.; Jerome B. Borden, Laur.; Joseph Belcher, M. of E.; Wm. C. Barker, Rec.; Joseph A. D. Joslin, M. of G.; Gardner T. Swarts, Sent.; Ebenezer B. White, Guard.

The officers being invested with the insignia of their offices and conducted to their several stations, the following resolutions were offered and unanimously adopted, viz.:—

Resolved, That the thanks of Providence Council of Royal and Select Masters are due, and are hereby tendered to our worthy and beloved Past Thrice Illustrious Master, James Salisbury, for his long, arduous, and valuable service as its presiding officer for about one half of the time of its existence (nearly forty years,) and services in other stations nearly all the rest of the time; with strong hopes that his life may be spared many years to come; that he may enlighten and instruct, as heretofore, his less informed Brethren.

Resolved, That the thanks of this Council are due, and hereby tendered to our venerable, worthy, and beloved Companion, Jason Williams, for his faithful and valuable services heretofore rendered through a long series of years, in the important and responsible station of Master of the Exchequer.

J. B. B.

New Britain, Con., Jan. 18, 1858.

BRO. MOORE,—The sixtyseventh Anniversary of Harmony Lodge, No. 20, New Britain, Ct., was celebrated at Humphrey Hall, Thursday evening, January 14, A. D. 1858.

At an early hour the spacious Hall which was very tastefully and beautifully decorated, was filled to overflowing. At eight o'clock the Most Worshipful Grand Master and officers of the Grand Lodge of the State, were marshalled into the Hall by Bro. Jas. F. Lewis, while the Band played appropriate music. Upon arriving at their stations, the M. W. Grand Master installed the following named officers elect, into their respective stations:—Bros. Ezekiel Andrews, W. M.; Samuel Stanley, S. W.; Leister R. Bailey, J. W.; Wm. Bingham, Sec.; Giles Stillman, Treas.; Samuel Carpenter, S. D.; Washington L. Morgan, J. D.; B. P. Pillard, Tyler.

After the installation services were concluded, the company took part in the mazes of the dance. At about twelve o'clock the company repaired to the dining Hall, where a sumptuous repast was provided which was well worthy of its gentlemanly host, Bro. Henry J. Allen, and the high reputation of the house. The supper being concluded, the audience were highly entertained by some pertinent speeches and sentiments which followed; after which the ladies and gentlemen returned to the Hall, and after promenading a while, the early hours began to approach, when the company separated after enjoying one of the most agreeable occasions it has ever been our pleasure to witness.

E. A.

West Harwich, Ms., Dec. 23, 1857.

THE officers elect and members of Mount Horeb Lodge, viz. :—Joseph K. Baker, Jr., W. M.; Anthony K. Chase, S. W.; Elbridge G. Doane, J. W.; Anthony Lelley, Treas.; Wm. E. Ansell, Sec.; N. D. Kelley, S. D.; E. F. Taylor, J. D.; Doane Kelley, Jr., S. S.; Caleb R. Kelley, J. S.; Thomas Snow, Mar.; Josiah C. Eldridge, Chap.; James B. Baker, Tyler,—met, with their wives and visiting Brethren, at their Lodge-room, at half-past 6 o'clock, P. M.—numbering about ninety.

The exercises were in order as follows:—Prayer by the Rev. Davis Lothrop,—installation Ode, by the Choir,—installation of officers by Brother N. D. Kelley, P. Master, assisted by our W. M. Joseph K. Baker, Jr.,—Address by the Past M. and singing by the Choir.

The exercises and ceremonies were performed in a most interesting manner according to the usages of the Fraternity. The address of the P. M. was most excellent and instructive, more especially to the members of the Lodge. There was a large number of visitors present, who manifested much interest in the performances of the evening. At the conclusion of which, all were invited to take seats at the table, where an excellent collation was spread for their refreshment, and to which they were welcomed by Brother Joseph K. Baker, W. Master, who presided at the table to the satisfaction of all present. At the conclusion of which our Brother N. D. Kelley, Past Master, was first called up by the presiding officer,

who delivered an eloquent and highly practical address. A number of the Brethren were also called up, who did justice to themselves and honor to the occasion. The evening was enlivened by the presence of the ladies. W. E. A.

Hallowell, January 1st, 1858.

Dear Sir and Brother,—The officers of Kennebec Lodge of Free and Accepted Masons, were duly installed by R. W. Moses E. Hamlin, D. D. G. Master of the Fifth Masonic District of the State of Maine, in the presence of the families and friends of the members.

W. F. J. Day, M.; Hiram Fuller, S. W.; Greeleaf Robinson, J. W.; Orlando Currier, Treas.; Daniel Russell, Sec'y.; J. Q. A. Hawes, S. D.; Wm. H. Norcross, J. D.; Jonas Childs, S. S.; Simon Johnson, J. S.; Wm. S. Haines, Tyler.

After the ceremonies of installation were performed the audience were highly gratified with an eloquent and appropriate Address delivered by Bro. F. J. Day, Worshipful Master of Kennebec Lodge:

The Brethren, with their families and friends, then adjourned to the refreshment room, where they partook of a collation prepared by the ladies of the members. I think that I can safely say that all present were highly pleased and gratified with the evening's performances. D. R.

Obituary.

BROTHER THOMAS WARBURTON.

WE regret to learn from late Liverpool papers, that the estimable Brother whose name we have placed at the head of this notice, died at his residence, in Liverpool, in November last, at the age of thirtynine years. We had the pleasure of making his personal acquaintance when in England two years since, and are now happy to bear our humble testimony to his many excellencies as a gentleman and Mason. He was at the time of his death, Master of the Exchange News Rooms in Liverpool, with which he had been connected for the last nineteen years. A Liverpool paper speaks of the deceased as follows:—

Mr. Warburton had been nineteen years in the Rooms, sixteen of which he was Master. Intelligence, activity, and an unfailing disposition to oblige, rendered him a general favorite—a part, as it were, of the establishment. His knowledge of trade and shipping was extensive, and, of necessity, he knew the persons and offices of every merchant in town. By the subscribers to the Room he was held in the greatest respect, and regret was universally expressed, yesterday, for his premature death. Mr. Warburton was a widower, and has left one child, a daughter, on whom he lavished all his care and tenderness. His mother, aged eightyfour, is still living at Runcorn, and for twenty years he had supported her affectionately and liberally. A niece was also dependent on him, and she and the old lady are left penniless. Miss Warburton inherits an annuity from her mother.

BROTHER GEORGE B. BEATTEAY.

Died in Carleton, N. B., Dec. 1st, Brother GEORGE B. BEATTEAY, in the 27th year of his age, leaving a wife and three children and a large number of relatives and friends to mourn their bereavement. His remains were interred with the usual Masonic ceremony.

MASONIC CHIT CHAT.

☞ A correspondent under date Fredericksburg, Va., Dec. 30, says—"We had a fine display on Monday night last, by a public procession of Fitzwylson Royal Arch Chapter in full regalia, robes, &c.—Lodges No. 4, and 63. After which a fine supper in the hall adjoining No. 4. Both of the blue Lodges are in a very prosperous condition."

AN IMPOSTOR. We are requested to caution the Lodges against the impositions of an expelled Mason, of the name of Thomas McCann, alias Thomas McKane, alias William Hutchinson, formerly of St. Johnsbury, Vt. He is either an Irishman or Scotchman, as may best serve his purpose, and is travelling about the country obtaining charity.

At the annual meeting of the Newburyport Encampment, Dec. 29, the following officers were elected:—

Sir Knight R. S. Spofford, M. E. G. Com.; John Cook, Gen.; John Andrews, C. Gen.; Isaac P. Seavey, S. W.; Moses H. Fowler, J. W.; John Akerman, Treas.; Mark Symons, Rec.; Calvin How, Sword B.; S. T. Lancaster, St. B.; Jona. Bickford, W.; Nathan Chase, Sent.

At a meeting of St. John's Encampment, Providence, R. I., on the 14th of Dec. last, the following officers were elected:—

Sir Knight William C. Barker, G. Com.; Wm. B. Blanding, Gen.; Oliver Johnson, C. Gen.; James Hutchinson, Prelate; J. A. D. Joslin, S. W.; Lyman Klapp, J. W.; Samuel Wesson, Treas.; Samuel B. Swan, Rec.; John Shepley, St. B.; Archibald B. Rice, S. B.; George Amsden, W.; E. B. White, S.; G. T. Swarts, George F. Wilson and A. W. Fiske, Guards.

The following Sir Knights have been installed officers of Worcester County Encampment, Worcester, for the current year:—S. P. Miller, G. Com.; Simeon Thompson, G.; Lewis Thayer, C. G.; Henry Goddard, Pre.; Wm. A. Smith, S. W.; Benj. Lewis, J. W.; Asa Walker, Treas.; W. N. Green, Rec.; J. B. Lawrence, St. B.; P. D. Walbridge, Sw. B.; R. M. Gould, Warder.

At a meeting of Monitor Lodge, Waltham, held at Masons' Hall on Monday evening, Jan. 18, 1858, the following named Brothers were installed as officers for the ensuing year:—Isaac Parker, W. M.; R. S. Warren, S. W.; M. Aurelius Moore, J. W.; T. W. Farnsworth, Sec.; J. H. Bowker, Treas.; H. Mullikin, S. D.; H. M. Britton, J. D.; Wm. Gibbs, S. S.; C. H. Houghton, J. S.; L. P. Frost, Chap.; C. W. Fogg, M.; E. S. Stanley, Tyler.

☞ The Prince (and future king) of Prussia, whose visit to the Grand Lodge of England is noticed in our leading article this month, was married to the Princess Royal, eldest daughter of the Queen of England, on the 25th January last.

☞ The unusual length of several of our articles the present month, must be an apology for any deficiency in variety that our readers may discover in our pages the present month.

☞ A variety of matters which should have received attention this month are necessarily deferred for want of room.

The following officers of Morning Star Lodge, Worcester, were installed by D. D. G. M. Henry Earl, Jan. 12, 1858:—

B. Lewis, W. M.; W. A. Smith, S. W.; R. M. Gould, J. W.; S. P. Miller, Treas.; H. Earl, Sec.; H. Webster, S. D.; E. Hubbard, J. D.; W. A. Cary, S. S.; G. C. Bigelow, J. S.; J. H. Freeland, M.; H. Chenery, Chaplain; D. Seagrave, I. Sentinel; H. Ball, Tyler.

When the Lodge is closed, depart in peace, and let not your families or friends have reason to condemn Freemasonry as a means of interrupting domestic happiness, or interfering with the arrangements of a regular and well-conducted household. Should you be tempted to adjourn to other places of entertainment, and exceed the limits of sober discretion, you will bring a stain on Masonry, cause pain and regret in the bosoms of those whom you ought to hold most dear, and the consequences may be fatal to your comfort for ever.—*Dr. Oliver.*

THE NEW TRESTLE-BOARD.

FOR THE USE OF LODGES, CHAPTERS, COUNCILS, AND ENCAMPMENTS.

By CHAS. W. MOORE, Editor of THE FREEMASONS' MAGAZINE.

The above is the most popular Masonic Manual ever published in America, and is more extensively used, both in this country and Europe, than any similar work in existence. It has received the approval and recommendation of nearly every Grand Lodge, and most distinguished Masons, in the United States. It gives in systematic arrangement, and in a clear and comprehensive manner, all the aid that such a Manual can properly give, in the work of all the degrees of the Lodge, Chapter, Council, and Encampment; together with full Installation Services for each grade; the ceremonies for all Public occasions; and the various forms of petitions, &c., required in Masonic proceedings. Its extensive use has contributed more the last ten years to produce uniformity of work and ceremonies among the Lodges, and other bodies, throughout the country, than could have been effected by any other means. The work is beautifully illustrated with Plates, and is sold at \$12 a dozen. Orders addressed to the editor of this Magazine, will receive prompt attention. Or it may be had through any of the principal Booksellers. A liberal discount made to Lodges ordering more than one dozen at a time.

The Grand Master of the Grand Lodge of California, recommended in his address, before that body in May last, as a Text-book, the "New Masonic Trestle-Board," remarking "I will not go so far as to say that it has no equal, but I feel no hesitation in recording my belief that it has never had a superior."

RECOMMENDATION.

Resolved, That the Grand Lodge of Massachusetts recommend the "TRESTLE-BOARD," as a work embodying all the essentials of a Manual of Ancient Craft Masonry; and in preference to all other similar works, it especially sanctions to the subordinate Lodges under its jurisdiction, the use of this most excellent compend of the principles and ceremonies of the Order.

ABNER W. POLLARD,
Merchant Tailor, Costumer and Regalia Manufacturer,
No. 6 Court street, Boston.

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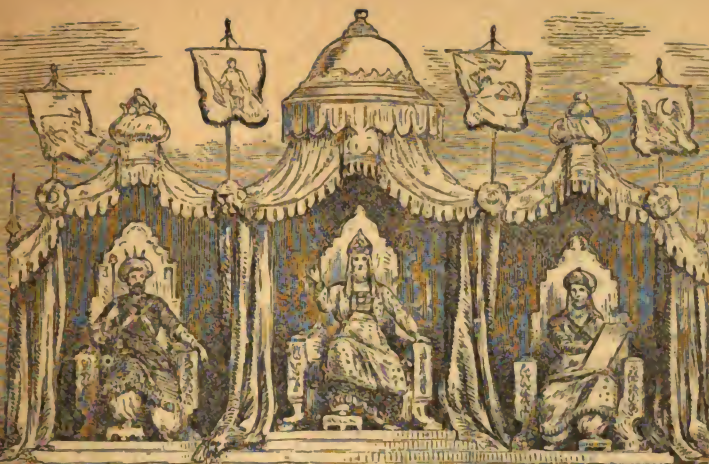
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BUSINESS.—J W Bacheller, Lafayette, Ala.—P M Waverly, Ala.—P M Warrenton, Mi.—W B Hubbard, Columbus, O.—P M Brownsville, O.—A Martin, San Francisco, Cal.—E Hooker, Providence, R. I.—P M Auburn, Cal.—A Walker, Worcester—S G Risk, New Orleans—E Hocker, Providence, R. I.—L Andrews, Lewiston, Me.—P M Mt. Sterling, Ala.—C R Starkweather, Northampton, Ms.—H G Reynolds, Knoxville, Ill.—Clark, Austin & Co., N. York—P M Enterprise, Mi.—E W Jones, Chicago, Ill.—S Porter, Bastrop, Texas—E W Wiley, N. Orleans—P M Pittsburg, Pa.—R Blacker, Orland, Me.—E S Bradley, Nantucket, Con.—G Whitcomb, Charleston, Mo.—C T Brakeslee, Chagrin Falls, O.—J Christie, Portsmouth, N. H.—W W Johnson, Chicopee, Ms.—P M Washington, D. C.—Keenan & Son, Natchez, Mi.—C R Starkweather, Chicago, Ill.—P M West Meriden, Con.—J H Miles, Chicago, Ill.—D B Thurston, Natick, Ms.—J Oldham, Brownsville, O.—W W Bell, Bellville, Ill.—P M Paris, Ill.—F Chamberlain, Albany, N. Y.—P M West Meriden, Con.—J Wing, Warwick, R. I.—J F Park, Columbus, O.—C Doe, Dover, N. H.—J M Day, Barnstable, Ms.—J Carr, Paris, Mo.—C P Anderson, Phil'd.—B Richmond, Memphis, Ten.—J B Taylor, Tallahassee, Fla.—P M Lowell—H Wilkerson, Fulton, Mo.

REMITTANCES.—A D Perrin, Navaroo, Texas—J M Koon, Michigan Bar, Cal.—J R Crandall, Auburn, Cal.—G M Child, Carthage, Ill.—J Fenton, Detroit, Mich.—W A Hacker, Jonesboro', Ill.—C W James, Cincinnati, O.—J Platt, Swanton, Vt.—H N Spencer, Chardon, O.—J Brock, Conituit Port, Ms.—P R Cazeaux, N. York—J M Scott, Pittsburg, Pen.—G L Shennick, Zanesville, O.—W F Tompkins, Richmond, Va.—M Smith, Cold Spring, S. C.—P Remington, Holyoke, Ms.—S E Howe, Pittsfield, Ms.—M Nelson, Wheeling, Va.—R Keith, Keithsburg, Ill.—E W Jones, Chicago, Ill.—J Atkins, Greensboro', Ala.—E W Eastman, El Dorado, Texas—J H Hart, Shannetown, Ill.—B M Lewis, Babcock's Grove, Ill.—J Roberts, Asheville, N. C.

GRAND LODGE CONSTITUTIONS.

A few copies of the new edition of the *CONSTITUTIONS of the Grand Lodge of Massachusetts*, for sale at the Grand Secretary's Office, 33 School street. Price \$1.50.

THE
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MONTHLY MAGAZINE.

Vol. XVII.]

BOSTON, MARCH 1, 1858.

[No. 5.

GRAND ENCAMPMENT OF THE U. STATES.

WE avail ourselves of the earliest opportunity to lay before our readers the able address of Hon. WILLIAM B. HUBBARD, M. E. Grand Master of the Grand Encampment of the United States, delivered before the Grand Encampment of Ohio, on the 9th December last. That Grand Body had been called together by its Grand Commander to review, and if in the opinion of a majority of the members, such a course should be deemed expedient, to *reconsider*, the proceedings had at its annual communication in October, by which it abruptly terminated its connection with, and allegiance to, the Grand Encampment of the United States.

We took occasion, soon after the receipt of an official account of the October proceedings, to express our opinion of the result arrived at by that Grand Encampment, and to characterize it as an "act of rebellion against the central government,"—that is, the Grand Encampment of the United States, as the supreme head of Templar Masonry in this country. Regarding it in this light, while we could not do otherwise than disapprove of the act, we also took occasion to express our conviction that, though the Body had by its action placed itself in the wrong, it had not been influenced by any factious or unworthy motive; and this opinion, we are happy to say, was fully confirmed by the result of the proceedings at the following December communication, when the objectionable resolution was rescinded, and the Grand Encampment of Ohio re-established in its connection and allegiance with the national body.

We have no sympathy with rebellions or revolutions in Masonry. We set our face against them, whether in our own country or elsewhere, and will listen to no apology for them, however specious the shape they may

assume, or however plausible the pretences under which they may be inaugurated. Masonic government is a government of laws, and the first great duty of Masons, is submission to lawful authority. Our Institution can stand on no other foundation. Take this away; and admit the principle that rebellion against supreme authority, under any circumstances, is right or justifiable, and the beautiful temple of Masonry, with its symmetrical proportions, is transformed into a theatre of anarchy and strife,—all reliable government is at an end,—and the mad spirit of faction reigns triumphantly over the milder rule of brotherly love.

Masonry is peculiar,—perhaps *sui generis*, as compared with all other voluntary associations,—in its form of government. While it has its unalterable laws and usages, it has also its conventional regulations, which may be changed as experience or wisdom may suggest. The former are designed for the general government of the Craft and the protection of the more important interests of the Order. The latter are more special and local in their character, and rely almost entirely for their efficiency on the consent and co-operation of those by whose authority they are enacted. A ready and cheerful submission to their requirements, is the condition of their usefulness. There must be laws to conserve and control, in all societies; and this necessity implies subordination and obedience,—without which there can be neither order nor government. It is not within the compass of human wisdom so to frame laws that they will not be liable to individual objection. Different minds, swayed by different influences, will rarely take the same view, or arrive at precisely the same judgment, on any subject affecting the government or organization of society. Nor is it to be assumed that all laws are just and wise, because enacted by the majority. Numerical strength is not always indicative of wisdom. Nevertheless, in all governments, like the Masonic, based on election and representation, the majority is the only true source of power, and to its edicts, the minority, in Masonry at least, are bound peaceably to submit, “for the harmony of the whole,” even though they may, in individual judgments, sometimes appear to be unjust and arbitrary. Nor ought such edicts, however seemingly or actually objectionable, to be regarded as any sufficient or justifiable cause for rebellion, but rather as a temporary inconvenience, resulting from unwise or hasty legislation. The only true remedy for all such loose legislation lies in an appeal to the tribunal which alone possesses the power of correction. In not waiting for an opportunity to make this appeal, was the mistake of the Grand Encampment of Ohio,—a mistake, however, which, as already stated, it has since rectified.

It was doubtless due to the State Grand Encampments, that the new Con-

stitution of the national body should have been submitted for their examination and approval, before any attempt had been made to put it in operation. Had this been done, the present difficulty in regard to it would probably have been avoided. But even this oversight, or mistake, or whatever else it may be called, furnishes no good reason for rebellion or revolution. No man in his senses would seek to overthrow or annihilate the government of his country, because of an error in its legislation. That would be the act of a madman. The true and only course in such a case, is to wait until time and circumstances bring about, as they are sure to do, the means and opportunity of a peaceable and lawful redress.

Whether the longer continuance of either of the Gen. Grand Bodies of the United States, is desirable or otherwise, may be a proper question for discussion ; but, if so, the discussion should be had in a proper manner, and under circumstances more favorable to an impartial judgment, than hasty and local outbreaks. These bodies have been in existence half a century,—they form an important, if not an essential, element in the Masonic polity of this country ; and their dissolution, at this or any future time, would involve fundamental changes, which, if not in themselves, calculated to impair the efficiency and safe government of those particular branches of Masonry, of which they are the acknowledged head, it would involve inconveniences which should be well considered and carefully provided for, before any such final step is taken. We do not, however, anticipate any such result. We believe, on the contrary, that the objections to the present Constitutions, or to the organization of either or both bodies, whatever they may be, can and will be removed at the ensuing triennial sessions, and that existing differences will be so compromised and reconciled that all parties will be satisfied. But however this may be, it is clearly the duty as well as the interest of all, to stand to their allegiance and obligations, until such time as they have had an opportunity to make their grievances known, and themselves heard, in a lawful manner, and in the only place where their appeal can be effectual. They owe it to themselves and to the whole Fraternity of the country, that their Brethren should have the benefit of their counsels and of their aid, before the body itself, in the correction of any evils that may, on careful examination, be found to exist. This is the only true, manly and Masonic course for all to pursue. Let it be honestly and firmly adhered to, and the result will be far more satisfactory to all concerned, and more honorable to the character of our Institution before the world, than secession or rebellion, which can only result in ill-will and distraction.

We commend the address of the M. E. Grand Master and its argument to the careful attention of our readers, and especially to those of them

who, from their connection with Templar Masonry, may be supposed to feel a more than ordinary interest in the subject discussed :—

Right Eminent Commander :—I most cordially appreciate your kind and fraternal expressions in greeting me on this occasion, and I rejoice with you, R. E. Sir, that your Grand Commandery has rescinded its resolutions of opposition and consequent discord, and returned to its fealty; and, I trust, in sincerity, to that fraternal union that has heretofore existed.

In the remarks I shall have the honor to make to you and your Command here assembled, I will be in the discharge of what I deem my official duty, actuated by the most kind and heart-felt fraternal feelings to all. I am satisfied from what I have heard, that erroneous impressions have been promulgated and exist, in reference to the true relation your Subordinate bears to its superior, as well as to the governmental theory and principles of Templar Masonry.

The occasion is a proper one, to explain to you and all others of our Subordinates, the relation they bear to their parent head, the Grand Encampment of the United States; and to suggest that for any real or supposed grievances, they have a remedy, in an orderly and Masonic complaint, or appeal to that Grand Encampment, at its triennial sessions, where they would have good reason to expect a most courteous and fraternal reception, and all that satisfaction which justice would require. Such a course I submit to you, would be in accordance with our professions, teachings, the principles of our Order, and the provisions of our constitution; while open rebellion against lawful and constitutional authority, is necessarily antimasonic and indefensible.

By the constitution of Templar Masonry, by the vows and obligations of the officers and members of each Subordinate, it has no existence except in fealty, by creation *from* its superior, and its constant and continued relation to such superior government; the constitution of which, all have solemnly sworn to maintain and support. This same solemn obligation rested upon each individual Templar, before the organization of the Subordinate of which he became a member.

The application was made to the Grand Encampment of the United States (then called General Grand Encampment,) for authority, or a Charter, to organize and form such State Grand Encampment or Commandery, subordinate to, and under the jurisdiction and government of, that of the United States—and when so formed, a constitution was adopted in fealty to the parental source from whence it emanated, and it became, and was necessarily dependent for its existence upon that fealty and subordinate relation.

A resolution, therefore, by such Subordinate, declaring itself independent of its superior, is palpably a violation of the obligation of a Templar—a violation of the constitution of such Subordinate and that of the Grand Encampment of the U. States—and moreover puts such Subordinate out of existence. And it follows that it would be the duty of the Grand Encampment of the United States, with all its Subordinates, to have no Knightly communication with those erring members. And moreover, it would be the imperative duty of the Grand Master of Templars, forthwith and on behalf of the Grand Encampment of the United States, not only to publicly interdict all intercourse between the faithful and true

Templars, in the United States and elsewhere, and such rebellious subjects, but also to issue his *warrant* under the constitution of the Grand Encampment, to the chartered Subordinates in the State who had remained faithful to their profession, to meet and form a Grand Commandery for the State; and also and before such State Subordinate was formed, to individuals of nine or more of faithful Templars, as occasion might require, to issue his dispensation for forming a new Commandery, directly Subordinate to that of the United States. And in the end, those who continued in rebellion, and without the shield and protection of our time-honored institution, would be seriously circumstanced in their relations to the other Orders of Ancient Craft Masonry—occupying to themselves the solitary position of irregular, if not clandestine Masons.

It is due to my fellow Knights here assembled, and to all others throughout our jurisdiction, to state, that immediately upon my receiving the official evidence of the unfortunate action of this Subordinate, in the passage of the resolutions of independence of the Grand Encampment, I prepared the papers, in discharge of my official duty, having for the result what I have before stated, but withheld them from publication from fraternal considerations; and, in the belief that the hasty and erroneous action at Massillon, did not meet the response (as far as informed) of any of the Subordinates of this State, as it did not, I was personally assured by your Grand Commander, meet his approbation; and that he desired to call his Command together at an early day to reconsider and rescind that action. It is likewise due to that Right Eminent officer, to state that he was earnestly desirous to have none of the proceedings in that matter sent abroad.

I desired, therefore, to use my exertions to aid him in restoring that harmony which should exist among those whose faith, principles, vows and professions, are one and the same. And my earnest prayer now is, that all supposed causes of dissatisfaction may be explained and removed, and with an honest and sincere wish on the part of all, to know the right, and then with moral courage to pursue it. That the erring Brethren, now returned to their fealty, may with the whole, once more and forever thereafter, without discord, unite their hearts and prayers around our common altars, in time and in eternity. Let us then calmly look to the alledged grounds or excuses for arousing feelings of hostility to the Grand Encampment of the United States, or for the acts of discord at the late Massillon meeting.

It is alledged in the second resolution, that the "*General Grand Encampment of the United States*," had "*virtually disbanded*"—by reason, it is fair to infer, of the amendment and revision of its constitution, at Hartford, in 1856. That revised constitution, as reported to the Grand Body by the committee appointed for that purpose, was printed, and a copy thus furnished each member. The whole was carefully considered, occupying the attention of that Grand Body for several days, and after such careful examination, section by section, and after being amended to the satisfaction of the whole, was deliberately adopted by AN UNANIMOUS VOTE.

This revised constitution, with one exception, contains no important changes from the previous ones, unless it be in a thorough and systematic classification of powers and duties; the leaving out the prefix to names of the Grand Body

and its officers, and the restoring to State Grand and individual Subordinates, their legitimate Templar name of Commanderies. All the main principles and provisions are the same as are contained in the revised constitution that preceded the present; incorporating in the present, however, the substance of two or three resolutions of a general nature, in full force, and more appropriately now embodied in the constitution. The one exception to which I alluded was not reported by the committee. They steadily desired, and with unanimity, to make no change of principle, and would not have united, upon the important change that was inserted by the Grand Body. That change was in authorizing "an appeal to be taken by any member from the decision of the chair, on any question under consideration therein." "Provided, however, that such appeal shall not be maintained unless two-thirds of all the members present shall vote therefor." This anomaly in Masonic history and Masonic government, is confined and limited to the Grand Body in which it originated. Did the Grand Body "disband" itself by thus revising, amending, or altering its constitution?

By a provision in the first constitution, adopted in 1816, are these words with authority, "The General Grand Encampment shall be competent on concurrence of two-thirds of its members present at any time hereafter, to revise, amend, or ALTER this constitution."

That constitution has been revised, amended, or altered, several times since 1816, each retaining as the present one does, the same provision for revision, amendment or alteration.

Every lawful and worthy Templar made in the United States, under the government and authority of that Grand Body, or affiliated in any of its Subordinates, is under a solemn obligation to maintain that constitution; and as the same may be, under the above provision, from time to time, revised, amended or altered.

Again: The committee appointed at Lexington, in 1853, to revise the constitution, were not only vested with discretionary power, as to reporting amendments in general, but were expressly "authorized to report such changes in the organization as will make the Order in this country conform more completely to the system of ancient Knights Templar." That committee consisted of Sir Charles Gilman, of Baltimore, Sir C. W. Moore, of Boston, Sir W. T. Gould, of Georgia, and Sir A. G. Mackey, of South Carolina, appointed by the chair. And by resolution, the Grand Master was made chairman of the committee. Subsequently, Sir Robert Morris, of Kentucky, was added as a member. These distinguished Knights associated with the Grand Master, are, each of them, truly illustrious for talents, enlarged experience, and disinterested devotion to the cause of Masonry.

It was well known to the committee, as to all Templars who had investigated the subject, that in the "system of ancient Knights Templar," the subordinates to the supreme power, or head of the Order, were called Priories, and Preceptories. The officer at the head of the Priory was called the Grand Prior, in its establishment and in the monastic or clerical language, and Grand Commander in its military. In like manner, the one at the head of a Preceptory, was called the Preceptor, or Commander. The Priory was generally, if not

always, more extensive in its jurisdiction, than a Preceptory—as for example, the Grand Priory of England. The committee, therefore, in re-organizing titles (without affecting powers,) selected the names for Subordinates, known to the “system of ancient Knights Templar,” and adopted and reported those of R. E. Grand Commanders, for the States, and Em. Commanders for their and other Subordinates; thus restoring to those Subordinates their ancient title and name, as well known, and as common in use, as their other, of Prior and Preceptor. A governing reason for this selection, was, that the one being monastic, in terms, was supposed not to be as acceptable to our American habits of thought and association, as the other.

The term Encampment, in the “system of ancient Knights Templar,” was not applied to any of their departments of power, or government. Our Ritual shows the absence of that term, but retains the most ancient and correct term and title of Commander, and Commanderies. This restoration of the true and legitimate names to our Subordinates, was approved, as before stated, by an unanimous vote. We all profess the desire to have our organization and work conform, as much as is reasonably possible, to the system of the “ancient Knights Templar.” There was with our ancient Knights but one Grand Master; no such thing as “*General*” was ever prefixed to his name; and with the restoration to the Subordinates of their correct title, it became unnecessary to have this anti-templar prefix. In ancient times the Grand Master of Templars was elected and chosen in a Chapter, called for that and other purposes. Then, and until a comparatively recent period in the history of Masonry, Royal Arch Chapters, Grand and Subordinate, were alike unknown. The occupation of the name of Chapters, in the United States, by our Brethren of the Holy Royal Arch, was probably a sufficient reason for not using the term Chapter in our Order. So too, and doubtless, the fathers of our Temple in the United States had important reasons for embodying the general regulations for the government of Templars in a “Constitution” instead of “*Statutes*.” Some of our Subordinates—among which the illustrious Grand Commandery of New York, was, I believe, the first—have wisely embodied their regulations in “*Statutes*,” thus preserving and perpetuating the term used by our “ancient Knights Templar.”

I am aware that, long after the establishment of our Order, by its founders, and after the Order had attained its height of glory and of power, the term Encampments became in use, and like the Baldwin Encampment, in England (which claims to have been established before the year 1780,) have continued in existence until the present day; and that the word has, for a long series of years past, been domesticated and used, to designate the department of power and government of Knights Templar.

I will next call your attention to an error of much magnitude, that has manifested itself in this State, *to wit*: that the Grand Encampment of the United States was created, and exercises powers delegated, by this and other State Grand Commanderies. This error may possibly have obtained elsewhere. A reference to the first organization of the Grand Encampment of the United States, will show the entire fallacy of this assumption.

In the convention that formed the constitution, in 1816, not a State Grand

Encampment appears upon record. A copy from the original minutes I herewith transcribe :

"At a convention holden at Mason's Hall, in the city of New York, on the twentieth and twentyfirst of June, A. D. 1816, consisting of Delegates, or Knights Companions, from eight Councils and Encampments of Knights Templar, and the appendant Orders, viz :

Boston Encampment, Boston.
 St. John's Encampment, Providence.
 Ancient Encampment, New York.
 Temple Encampment, Albany.
 Montgomery Encampment, Stillwater.
 St. Paul's Encampment, Newburyport.
 Newport Encampment, Newport.
 Darius Encampment, Portland."

When they "formed, adopted, and ratified," a constitution, which they, in its first section, declared should be a General Grand Encampment of Knights Templar, and the appendant Orders, for the United States of America. This constitution is in print, and accessible to all, and has been handed down to us, of the present day, in full force and vigor, revised and amended, from time to time, as the good of the institution required.

The first article, and first section, states of whom the General Grand Encampment shall be composed. It is made to consist of the G. G. Master, and the other G. G. Officers, all Past G. G. Masters, Deputy G. G. Masters, G. G. Generalissimos, and G. G. Captains General of the G. Grand Encampment; the Grand Masters, Deputy Grand Masters, Grand Generalissimos, and Captains General of all such *State Grand Encampments as may be instituted, or holden by virtue of this Constitution*; and the said enumerated officers, or their proxies, shall be the *only members and voters* in the said G. Grand Encampment. Afterward, in September, 1826, by an amendment made to the constitution, Subordinates, and chartered Encampments, by their first four officers, jointly with one vote, had the right secured to them of a representation in the General Grand Encampment. This constitution looked to the institution and establishment of Subordinates, both State and individual, in all the States and Territories of the United States. All authority necessary for the government and well-being of Templar Masonry in the United States, was vested in it, and flowed *from it*. And the supervisory power over all was full and ample. It was made as similar to the system of government of our "ancient Knights Templar," as circumstances would permit. A head government, as the source of power creating and supervising Subordinates, both Grand and individual, answering to the places and jurisdiction of Priors, Preceptories, and Commanderies of old. Its jurisdiction over the whole, and over all States and Territories in which new Encampments, or Commanderies were to be established, was ample and complete. Each individual Encampment, or Commandery, before existing, by the principles and usages of our Order, must have been subordinate and under fealty to its superior. That superior was to be found in Europe. But the independence of these United States in civil government; the love of liberty, and the love of

that country where their liberty dwelt and was maintained, was shared in common by our Masonic citizens, who indeed were foremost in the struggle for Home-rule, and the establishment of our own Federal government, by a Constitution, immortal for its wisdom, and destined, I trust, to be immortal in its perpetuity. Hence it is fair to presume, that the worthy Templars composing each of those individual Encampments, preferred that their chief head, and chief government, should be in their own country; and that its jurisdiction should be bounded only by the civil jurisdiction of such government. Like the Knights of old, when a Grand Master was to be chosen, the officers assembled in Convention, or Chapter, elected their Chief, and adopted such statutes, or regulations, as the good of the Order required.

There were great and good men in that convention, who founded our present Chief Government. Many of them renowned for their learning, and distinguished as among the ablest men of the nation, and all illustrious as Masons, of enlarged experience and undoubted love of the Order. I need but mention the names of the principal officers elected and serving under that new constitution, to awaken the most profound respect for the memories of those valiant and magnanimous Knights.

There was the M. E. and Hon. Dewitt Clinton, of N. Y., G. G. Master.

Thos. Smith Webb, Esq., of Boston, D. G. G. Master.

Henry Fowle, Esq., of Boston, G. G. Generalissimo.

Ezra Ames, Esq., of Albany, G. G. Capt. General.

Rev. Paul Dean, of Boston, G. G. Prelate.

Martin Hoffman, Esq., of N. York, G. G. Sen. Warden.

John Carlisle, Esq., of Providence, R. I., G. G. Jr. Warden.

Peter Grinnell, Esq., of Providence, R. I., G. G. Treasurer.

John J. Loring, Esq., of Boston, G. G. Recorder.

Thos. Lounds, Esq., of N. York, G. G. Warder.

John Snow, Esq., of Providence, R. I., G. G. Stand. Bearer.

Jonathan Schieffelin, of N. York, G. G. Sword Bearer.

They united upon a government as strictly in accordance with that of our "ancient Knights Templar" as circumstances would permit.

This striking similarity will appear manifest, by adverting to the original and most ancient government of our Order.

[To be Continued.]

At the sixtythird Annual meeting of Middlesex Lodge, Framingham, the following officers were elected for the current year :—

Charles E. Horne, W. M. ; Thomas B. Hammond, S. W. ; Silas B. Wilde, J. W. ; Adam Hemenway, 2d, Treas. ; J. F. Tenney, Sec'y. ; Rev. Paul Dean, Chap. ; Rev. Josiah H. Temple, S. D. ; Horatio Allen, J. D. ; William Hastings, M. ; Franklin Cloyes, S. S. ; John A. Angus, J. S. ; Thomas Washburne, Tyler.

Concord Chapter, at the same place, also elected the following :—

Com. Jonathan Greenwood, H. P. ; Ezekiel B. Phillips, K. ; Abiel S. Lewis, S. ; Charles R. Train, C. of Host ; Charles E. Horne, P. S. ; Derby M. Gerry, R. A. C. ; Franklin Cloyes, John W. Osgood, and Silas B. Wilde, Masters of Veils ; Rev. Josiah H. Temple, Chap. ; Adam Hemenway, 2d, T. ; J. F. Tenney, Sec. ; Miranda Page, S. S. ; Lyman Howard, J. S. ; Thomas Washburne, T.

TOUCHES ON THE TRESTLE-BOARD—NO. 2.

FURTHER REMARKS ON THE NUMERAL SEVEN.

SEVERAL years ago, I was attending Court at Topsham, adjacent to Brunswick, in Maine, and as I was returning to my lodgings in the latter place in the evening, I observed the Northern Lights looming up around the polar star in a most splendid manner. A crackling sound in the air could be perceived, while the flashes increased rapidly, darted to and fro in sudden coruscations, and then radiating in lines of light, ascended to the zenith. The luminous forces soon gathered in a vast arch overhead, spanning the sky from east to west, and then in one broad, brilliant belt rested at each end on the horizon. It was a gorgeous spectacle, seen in various parts of the United States.

As this Auroral phenomenon spread like a celestial ecliptic before my eye, so the subject of these remarks seems to expand over the earth and heavens, as I contemplate this favorite number of Deity.

We have touched on a variety of scriptural applications of this numeral in the Old Testament. One more reference occurs to memory, which, like many others, is fruitful in instruction. I allude to the seven deadly sins, "which the Lord doth hate," mentioned in Proverbs, Chap. vi.: A proud look—a lying tongue—hands that shed innocent blood—a heart that deviseth wicked imaginations—feet swift in running to mischief—a false witness—and he that soweth discord among brethren.

But the number seven is not confined to the primordial colors of Light, nor to the elementary notes of Music—nor to the moral and religious duties of the Hebrew nation. It comes forth in the awful and tenebrious glimpses of woe, as we look down the vista to the world of the lost, or trace it, where a Divine finger points to the Zodiac in the panorama of those who dwell in light and immortality. The author of the Christian religion, who never spake without wisdom nor uttered a word without meaning and without force, has told us that when the unclean spirit is gone out of a man he goeth and taketh seven other spirits worse than himself;—and it is written on the record of eternal life, and it is there stated, not as an Oriental figure of speech, but as a fact, that out of Mary Magdalene he cast seven devils. And was she not, after that, first at the Cross and first at the Sepulchre of our Lord?

It is, however, in the Book of Revelations where this remarkable number stands out in bold relief and sometimes with a terrible solemnity. There are the seven Churches of Asia;—the seven spirits before the throne of the ALMIGHTY, in whose right hand are seven stars and before whose throne are seven lamps of fire burning, which are the seven spirits of God;—the Book sealed with seven seals, and no man in heaven, on earth, neither under the earth, was able to open the Book or look thereon;—the seven golden Candlesticks;—the Lamb with seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth;—seven angels with seven trumpets;—seven thunders uttered their voices;—seven angels with the seven last plagues;—and seven golden vials full of odors, which are the prayers of the Saints. Such is the repeated use of this sacred number, when the lights and shadows of the Spirit-world which surrounds us, are revealed but partially, and with a dream like indistinctness, touching that

coming drama which belongs to eternity. The seven colors of the rainbow and the seven notes of music are here set in a Chromatic strain, portentous, soul-stirring and of deep import to mortal man; the surroundings are surpassingly sublime, the actors are angels, and heaven and earth are shaken as by the tremors of an earthquake; until at last the successive scenes close in a picture of such ineffable beauty and bliss, as none but the pen of inspiration could describe—a pure river of water, clear as crystal, proceeding out of the throne of God and of the Lamb—the tree of life—no night there, nor candle, nor light of the sun, for the Lord God giveth them light and they shall reign forever and ever.

The numeral seven is often used as a multiple in larger numbers, as fortynine years, (7 times 7), preceding the Jewish jubilee, every fiftieth year, in which all debts were cancelled, and the alienated inheritances restored to the heir. Seventy persons, (7 times 10) were all the souls of the house of Jacob, who went down to Egypt. In Jeremiah, xxix. Chap., the captivity of Judah for seventy years (7 times 10) is foretold when their land was to lie a desolation and an astonishment, while they served the king of Babylon; in the earthquake spoken of in Revelations, where a tenth part of the city fell, there were slain of men seven thousand (7 times 1,000). The celebrated St. Augustine attached a mystical meaning to Scripture numbers, and especially seven. He refers in his works to the seventyseven generations from Adam to Christ, and the seventyseven times seven times, our Saviour has bidden us to forgive a brother who has sinned against us.

Not alone in the Scriptures do we find this number elect and sacred. Whether by chance or design, it became a favorite among the Greeks and Romans. The Spartan laws under Lycurgus's warlike code, took the child, when seven years of age, from its mother or nurse and placed it at the public school and public table to be educated for the service of its country; and at fourteen, the usual term of seven years apprenticeship to learn any trade, art, or mechanical mystery, formerly commenced under the old English law, and also in New England. Seven illustrious cities contended for the birth-place of Homer; and in ancient Greece there were seven wise men, shining like stars in the darkness of wars and crimes—Solon, Thales, Pittacus, Periander, Cleobulus, Chilo and Bias; and many of their wise sayings were inscribed on the walls in the celebrated temple of Delphi, the revered place of oracles. Rome was built on seven hills, on which, according to the *Æneid* in the sixth book, stood seven towers, and there were just seven successive kings of Rome, before the government was changed to the annual consulship in the "eternal city." And Virgil tells that Juno, when she besought *Æolus* to destroy the Trojan fleet, offered the gods of the winds to give in wedlock, one out of twice seven beautiful nymphs which attended her;

"*Suat mihi bis septem præstanti corpore nym phæ*"

Other illustrations may occur to the reader, for the subject is by no means exhausted. In my contemplation of this mystic numeral, so prominent in the volume of inspiration, I was led to think of numbers running into infinity—far, far beyond human numeration or conception. What mysterious numerical calculations must have passed through—or rather been present in every form and variety in the mind of that great and wonderful BEING, who has "weighed the mountains in scales and

the hills in a balance?" We are taught by a Divine Teacher that the very hairs of our head are all numbered. The astonishing discoveries of Sir Isaac Newton and the progress of abstruse sciences are continually demonstrating more and more, that this invisible and omniscient MATHEMATICIAN—if I may so speak without irreverence to his Holy name—has numerated his works and meted out all the elementary substances in nature according to arithmetrical proportions. We know that the sun, moon and planets, and all the heavenly bodies have their fixed times and seasons, to the day, the hour and the second. But, who can read without admiration and astonishment the late researches of JOHN DALTON—a second Newton in the importance of his chemical discoveries. He has proved in his Atomic Theory that all compound substances are regulated by a law of definite, constant proportions; for instance, water which is composed of hydrogen and oxygen gas, always contains in weight eight parts of oxygen to one of hydrogen. "If a substance can combine with eight parts of oxygen, the least next quantity it combines with is 16. It never combines with 8 and 2-3ds, 8 and 4-5ths, or 8 and 9-10ths, or any fraction whatever; but if it overstep the 8, it goes right on to the 16th before it is saturated." The weight of oxygen must always be eight times greater than that of hydrogen, let the multiples be ever so large, and whether from lake, river, sea or rain water. In that very valuable periodical, *Littell's Living Age*, No. 49, April, 1845, the curious reader may find an elaborate account of this distinguished chemist and his profound researches.

For ought we know, a contemplation of the mechanism of the universe, which the GREAT UNUTTERABLE has created, and of the beautiful order and exactitude which his infinite wisdom has contrived, may form some part of that ineffable bliss which fills the Divine mind. I know of no passage in the Holy Book, which gives us a more consoling and heart-cheering idea of his nature, than the three short words of the beloved disciple, God is Love. Before his All-seeing Eye the stupendous orbs of starry and planetary worlds move like some clock-work. Each heavenly body knows its place; each revolves in exact times by laws He has ordained; and thus will move on for innumerable years, and perhaps—forever! For the magnificent idea of Dr. Chalmers in his *Astronomical sermons*, may be true—and who can gainsay it?—that there is a central orb, around which the whole universe with all its systems revolves, and on which the more immediate dwelling of the CREATOR rests. If so, the conflagration of this poor, depraved, war-fighting planet may not involve a single heavenly body beyond its own guilt.

I. H. S.

A FRATERNAL VISIT.

A CORRESPONDENT of the Traveller under date, Portsmouth, Feb. 1st, 1858, writes as follows:—

"On Wednesday evening last, a delegation of Freemasons from St. John's and St. Andrew's Lodges of this city, made an excursion to Haverhill, Mass., and visited their Brethren of the mystic tie in that flourishing town. The New Hampshire visitors, among whom was Mayor Morrison, were received by the members of Merrimac Lodge, of Haverhill, and were much gratified with the

inspection of the elegant hall recently fitted up by the Haverhill Brethren. Its extensive arrangements, rich furniture, and tasteful decoration, drew forth frequent encomiums from the visiting Brethren. After leaving the hall, the guests, with a goodly number from Merrimac Lodge, sat down to a rich repast at the Eagle Hotel, which was prepared in a style worthy of the Veteran Brown, who has so long catered for the public taste in Haverhill. The edibles, having been discussed, the company was called to order by Brother Chase, and a pleasant hour was enjoyed in the interchange of good feelings peculiar to such occasions. The Portsmouth Brethren departed the next morning for home, well pleased with their visit, and with hearts full of gratitude for the kind hospitalities of their Haverhill friends.

PRESENTATION OF A P. MASTER'S JEWEL.

St. Augustine, Fla., Dec. 29, 1857.

R. W. BR. MOORE—I forward you for publication, (if you deem it worthy of space,) in your valuable Magazine, a portion of the proceedings of St. John's Lodge, No. 12, on the 28th inst., on which occasion a beautiful Past Master's Jewel was presented by the Lodge to Bro. P. M. Gad Humphreys, as a testimonial of their appreciation of his long and useful services, as presiding officer of their Body.

Yours fraternally,

JNO. LOTT PHILLIPS, *Sec'y St. John's Lodge, No. 12.*

ADDRESS BY BRO. D. R. DUNHAM.

Worshipful Brother Gad Humphreys—Brother Howard and myself have been selected by the members of St. John's Lodge, as being (yourself excepted) the only ones remaining of the original founders of the Lodge, to present you as a testimonial of their respect and esteem, and their high appreciation of your long and valuable services as the W. M. of the Lodge, this Past Master's Jewel.

For more than seventeen years—almost from the very foundation of the Lodge, you have worn the Master's Jewel with great credit to yourself, and by your dignity of deportment, suavity and impartiality, eminently promoted the prosperity, harmony and well being of the Body over which you have presided.

It is with heartfelt regret, that we, even after so long a term of service, now reluctantly consent to your wish to retire from that chair you have so worthily filled. But we sincerely trust, that the precept and example of your Masonic virtues and knowledge, may long continue a bright and shining light among us; that the Grand Architect of the Universe may grant you, in health and prosperity, long to live, and, that as an old and honored member of the Fraternity, the brightness of your Past Master's Jewel undimmed, may illumine the Craft for a period, durable and clear, as the light of the Jewel of the Master while borne by you shed its rays on the Brethren of St. John's Lodge, No. 12.

REPLY OF W. BRO. P. M. GAD HUMPHREYS.

Brethren of St. John's Lodge, No. 12—It would be an unbecoming affectation of indifference, to the good opinions of those with whom I have been so long, and to myself, at least, agreeably connected in the bands of fraternal labor and good will, and I should do violence to my own feelings, were I not to express, to the extent to

which I can command adequate language, how sensibly and deeply my heart is impressed by your kindness on the present occasion, a kindness, not the less valued, that I am fain to imagine it to be, in a great measure, an emanation from that spirit of wide spreading generosity, which is a leading feature in the character of the brotherhood.

We have most of us, wrought together, for a long term of years, at the venerated Temple of Masonry; and it is a fact, that may be stated without incurring a just charge of vain boasting, and one which cannot fail to be a source of pleasing reflection to us all, that during this period it has been the high privilege of our Lodge to prepare and send forth into the field of brotherly love, relief, and truth, many workmen who, by their fidelity and skill, in disseminating the sublime principles of our Order, have not only done honor to themselves, but credit to this, the School, in which their first lessons in the art and mysteries of the Craft were imparted to them.

For this blessing upon our labors, we are, however, to an essential extent, indebted to the Supreme Architect of the Universe, and to him, as a reasonable and just tribute, let our praises ascend in thankfulness and gratitude. You have been pleased to allude, through your appointed organ, (one of the three remaining founders of this Lodge) in terms of highly flattering commendation to my services, as your presiding officer, and to ascribe much of the prosperity of this particular Masonic body to those services. In response to this liberal ascription, I feel that I may, without egotism, say, that so far as an honest, never faltering desire, to be useful to, and advance the welfare and glory of, our time honored institution, are concerned, you have done me but justice, though I cannot but fear, that you have greatly overrated my ability to contribute to that hallowed end; and it is but right to remark in this connection, that whatever of success and proficiency have been achieved by St. John's No. 12, in the holy cause of Masonry, are the result, not of the endeavors of a single individual, however zealous, but of our joint determination and harmonious efforts, sustained by the smiles of an over-ruling providence, in that cause; and I would here Brethren suggest, that to ensure a continuance of our existing prosperity, it is only requisite to continue that harmony of action and course of well doing, which have, as a general proposition, thus far distinguished your proceedings as members of a society of friends and brothers, whose only contention, or rather *emulation* should be, of who can best work and best agree. Permit me, then, in all kindness of heart, to admonish you to persevere, in the practice of every commendable virtue, and to let your light, as craftsmen, so shine, (by the uprightness of your daily walk) before men, as to put to shame the revilers of our Order, for by so doing, shall you secure the approval of your own consciences, and aid in the promotion of that pure benevolence of heart, and charity of deed, whose expansiveness should know no bounds, and should be prominently exhibited in your lives and conduct—and to establish which, was a great, if not the main purpose of our ancient organization.

Let no motive, therefore, induce you to swerve from your duty, as volunteers in that righteous service in which you have enrolled yourselves, but let the governing maxim in your future, as Masons be, *onward and upward*.

This Jewel, my Brethren, intrinsically valuable, as it certainly is, has, in my estimation, an inexpressibly higher value, not only as a fit emblem of Masonry, but as an inestimably precious token of your fraternal appreciation, and while asking your acceptance of my thanks, (as a feeble return) for this beautiful demonstration of your regard, I beg to assure you, that it will be to me a bright remembrancer of

my past gratifying association with you, and I would at the same time, humbly implore the great author of light and the giver of all good, that it may be to me, in the brief hereafter, of my earthly pilgrimage, though a silent, an ever heeded monitor, to a faithful performance of those duties, which all men owe, and which we, as Masons, are especially bound by the sacredness of our engagements, duly to discharge, toward our maker and our fellow-men.

GRAND LODGE OF ILLINOIS.

THIS excellent and flourishing Grand Lodge held its annual communication for 1857, at the city of Springfield, in October last. There was a very large attendance of representatives of Lodges, and the proceedings indicate the Order in the State to be in a healthy and highly prosperous condition. The opening address of the Grand Master, M. W. James H. Hibbard, is a well-written and interesting paper. Our Brother says—

"I congratulate you, my Brethren, on the prosperous condition which our Order exhibits at this time throughout this jurisdiction. Although it was entrusted to young and rather inexperienced hands, yet, I trust our standard has been raised *one niche higher*. Freemasonry is a great crucible, in which human elements are analyzed, and from which the incompatible ingredients must be extruded, before the pure metals can be amalgamated, and made to serve their valuable purposes. And although no merely human Institution was ever raised on better principles or a more solid foundation, yet it has been abused and perverted from its legitimate tendencies by those of its initiates who could not appreciate its excellent tenets. I feel confident to assert, however, that so far as my knowledge extends, more care has been taken during the past year, in scrutinizing the material that has been offered toward the erection of our great moral and Masonic edifice, than in former years, and that our Lodges are becoming more strict in their discipline of unworthy members who have crept into our Lodges through negligence and inattention."

The Grand Master states that he has issued during the year, Dispensations for *twenty-six* new Lodges, and fittingly adds—

"To the Committee on Lodges U. D., I would say, scrutinize *closely* the work of these Lodges, for *I know some have done very irregular work*; ascertain, if possible, the locality and material to work upon of each Lodge, and if you find any one or more in regard to which there is the least doubt as to their ability to do correct work, or to live and prosper, so report them. There is more danger of our numbers increasing too rapidly, than of diminishing.

The Grand Master pays the following just and honorable compliment to the excellent Grand Secretary, R. W. Brother H. G. REYNOLDS, Esq. :—

"Every Brother present, no doubt, knows how much depends upon the efficiency of the Secretary of a Lodge. How necessary for him to be honest and faithful in the discharge of his duties, and always prepared to render an account of his doings, and to give any information in his power, in regard to the business transactions of the Lodge. But how much more depends upon the efficiency of a Grand Secretary. He necessarily receives Masonic information from all parts of the jurisdiction, and his Foreign Correspondence being very extensive, he is thereby enabled to present us facts, useful in the government of the Craft. He should, therefore, be a gentle-

man of good mental acquirements, obliging and courteous in his deportment, and occupying that position in society, and carrying that address that will enable him to give dignity to the office and reflect honor upon the Fraternity. It is with much pleasure I am enabled to say, that we have in our present Grand Secretary, all those estimable qualifications, together with those of *indefatigable industry* and *faithfulness*. Long may he enjoy our confidence by occupying his present position. And I cannot omit, in justice to my own feelings, to express my gratitude to our R. W. Grand Secretary, and also to M. W. P. Grand Master Hobbs, for their valuable aid and counsel in my labors during the year. In fact without which, my own incapacity would have been still more apparent."

The report of the Committee of Correspondence is from the pen of the Grand Secretary, and is a sensible and well-drawn paper. Speaking of the rejection of the "articles of union," by the Grand Lodge of New York, our Brother says:—

"In this, your Committee think the Grand Lodge of New York acted wisely. Any other course would have seriously impaired her influence, and embarrassed those Grand Lodges which so uniformly and earnestly defended the regular Grand Lodge of New York.

"And, would it not be a wise course for that Grand Lodge to avoid all committees or parley upon the subject, and if the Phillips party desire peace, let them make respectful propositions in writing to the Grand Lodge. They went out—let them, voluntarily, return.

"The Phillips party unanimously accepted the articles of union, and seemed anxious to make peace, but such a peace would have carried with it a sacrifice of the dignity of the Grand Lodge, while the Phillips party would, practically, have obtained all they have been contending for."

The Grand Lodge adopted the following resolution, on this subject:—

"*Resolved*, That this Grand Lodge do highly commend the position taken by the Grand Lodge of New York in relation to the articles of Union proposed for adoption to said Grand Lodge, as a settlement of differences between said Grand Lodge and the so-called Phillips Grand Lodge."

Reserving some further extracts from the report for separate articles, we close our notice of it in this place with the following resolutions, which, on the recommendation of the committee, were adopted by the Grand Lodge:—

"*Resolved*, That the Grand Lodge of Illinois cordially extends to the Grand Lodge of Canada the right hand of fellowship, and a hearty welcome into the American Constellation of Grand Lodges.

"*Resolved*, That advancement in the degrees may be stayed at any time, for good reasons, by the Lodge or the Master.

"*Resolved*, That the so-called side degrees are very pernicious in their general effect upon Masonry, and the conferring them hereafter within Masonic Lodgerooms is prohibited throughout this jurisdiction.

"*Resolved*, That the Lodges in Illinois, are forbidden, under the highest penalty, to receive as visitors or to hold Masonic Intercourse with any person hailing from the jurisdiction of the Grand Lodge of New York, of which the M. W. JOHN L. LEWIS, JR., is Grand Master, without a certificate certifying that the Brother therein named was made a Mason in a regular and duly constituted Lodge, which at the

time of said making was working under the authority of a constitutional and lawfully organized Grand Lodge, or otherwise has been duly and lawfully 'healed' by competent authority ; that the said Brother is now in regular standing as a Mason, and is true in his allegiance to the said Grand Lodge of New York.

"Resolved, That this Grand Lodge will sustain the action of any Subordinate Lodge under its jurisdiction in punishing by reprimand, suspension or expulsion, any member who shall be found guilty of the inordinate use of intoxicating drinks great profanity, gambling, quarreling with, or abusing a Brother Mason."

WITHOLDING DEGREES.

Is it legal to withhold the degree after a candidate has been balloted for ?

The Grand Master of Texas argues the question in this manner :

"One question has been so often submitted to me, during my term of office, in different forms and from different quarters, that I consider it proper to present it to the Grand Lodge, that it may be finally determined. It is this: If objection be made, after a candidate has been balloted for and elected, but before a degree has been conferred upon him, should he receive the degree, and, if not, is it, or not, the duty of the Worshipful Master to withhold its conferment? I have uniformly decided that, in such a case, it should not be conferred, and that it is the duty of the Worshipful Master to refuse it.

"I maintain that 'peace and harmony' lie at the foundation of all Masonic association and intercourse. Equally elementary is the rule that the 'consent' of a Lodge, to the 'making' of a Brother, must be unanimous. These principles will not be disputed ; nor should they be evaded or overruled by quibbles or technicalities. The ballot is but the evidence of the consent of the Brethren. At the time when taken it is final, as it evidences the consent then given. But if time elapse before the candidate is actually inducted into the portals of our temple, some subsequent reason may induce the withdrawal of the consent. And, whenever the Master of a Lodge is made aware that the unanimity of the consent, first given, is broken, he is out of the line of his duty, if he suffer a degree to be conferred. The only limitation upon this rule, which our Grand Lodge has established, is this : That when a Brother, who was present and voted affirmatively, afterwards objects to the admission of the candidate, he should state his reasons for objecting, that the Lodge may judge of them. I doubt whether this is the old rule, strictly. It is, however, judicious, and its effects will, doubtless, be salutary. But if a Brother be absent when the ballot is taken, yet, before the conferment of the degree, signifies his objection, it is manifest, not only that the degree must be withheld, but that he cannot be called upon to disclose his ground of objection. The reasons for such a rule are numerous and satisfactory."

The practice of conferring degrees against the wishes of members, (say the committee of correspondence of the Grand Lodge of Illinois) is a growing evil. The ear of the Master of a Lodge should ever be open to hear the objections of members, *in confidence*, and if the objection be either reasonable or tangible, the degree should be withheld. True it is, that many are rejected upon frivolous grounds, yet, where *one* is improperly rejected, *five* are improperly admitted, and those who never should have been made Masons, are the very ones to reject good men, and they often do it as a matter of retaliation.

GRAND CHAPTER OF MARYLAND.

WE have been politely favored with a copy of the proceedings of this Grand Chapter at its annual communication in Baltimore in November last. The session was opened with a brief address by the M. E. H. P. Comp. E. S. Courtney, from which we give the following extract:—

“I would most respectfully call your attention to an evil, which I fear will, if not checked, prove of great injury to a healthful growth of the Order. I refer to the practice of hurrying candidates through the degrees. A candidate should be required to make such proficiency in the preceding degree, as to enable him to stand a thorough examination before he is permitted to take another.

“I know the inconvenience, in many instances, attending the carrying out of this suggestion, yet where it can be done, the candidate should avail himself of the necessary instruction, and the Chapter refuse his further progress until he does. We all, very naturally, wish to see our membership list increased, but when it is to be done at the risk of injury to the Royal Craft, I feel sure none of us would desire it. A knowledge of the principles of the Order can best be acquired, by studying the work and lectures in the several degrees. Blessed as we are, with membership in an institution, the purity and morality of whose teaching is second to none but the Church of Christ, it becomes us to guard well its portals, and see that those admitted to enjoy its privileges will earnestly endeavor to know its principles, and practise the duties enjoined, so that in handing them down to posterity, the ancient landmarks may not be impaired or obliterated.”

The principal business, and the only matter of general interest, before the body, was the report of the committee on correspondence, from the pen of Com. B. B. French; and it is quite unnecessary for us to add that it is an able and well written document. It is of great length, covering thirtytwo pages of the printed proceedings, and discusses with ability and directness, many of the most important questions now before this branch of the Fraternity. We should be glad to lay the whole of it before our readers, but must, for want of space, confine our selections to a few short paragraphs. Discussing the question as to how far the G. G. Chapter would feel itself authorized to interfere with the proceedings of the State Grand Chapters, the committee arrive at the following conclusion:—

“All which goes to show that the General Grand Chapter will entertain an appeal from an individual Companion from the action of a Grand Chapter, and that it will investigate and act upon any action of a Grand Chapter, howsoever brought to its notice, ‘in contravention’ of the Constitution of the G. G. Chapter, or of the ‘principles of Royal Arch Masonry.’

“The broad principle settled seems, to your committee, to be this—that the G. G. Chapter will not interfere with any difficulties that may arise between a Grand Chapter and its subordinates—but will undertake to settle difficulties between two or more Grand Chapters, or between Grand Chapters and individual Companions.”

On the subject of the opposition to the G. G. Chapter which seems to prevail in different sections of the country, the committee say—

“Your committee believe that, notwithstanding the G. G. Chapter has not done all that was expected of it, that it has done a vast deal to sustain Royal Arch Masonry in the United States, and that it is greatly to be deplored that there is so much opposition to its existence. We hope it may go on and prosper, and do the great good of which it is so eminently capable.”

In this connection we give the following important extract, for future reference :—

"The Grand High Priest, M. M. Tyler, opened the Grand Chapter with an address, in which he recommends that the Grand Chapter of Kentucky dissolve her connexion with the General Grand Chapter.

"As 'all things look yellow to the jaundiced eye,' so everything done by the General Grand Chapter seemed to wear that hue to the eye of our respected and esteemed Companion, the M. E. Grand H. P. of Kentucky. It is evident that the mantle of that warm friend of the General Grand Chapter, that ardent and true Royal Arch Mason, that lamented Companion, Willis Stewart, has not fallen upon this successor of his in the Royal Arch Oriental chair of Kentucky. Comp. Tyler remarks, among other things, 'No good can result from continuing the connexion, and in my judgment the time will soon arrive when the State Grand Chapters will be taxed to support the General Grand Chapter, as she now has but few sources of revenue.'

"Your committee will reply, that when the State Grand Chapters think proper *to voluntarily tax themselves*, to support the General Grand Chapter, they will be taxed—but not till then.

"They will, also, in this connexion, call the attention of this Grand Chapter, and all others who may read this report, to a very interesting fact.

"The account of the General Grand Treasurer, published with the last proceedings, shows on the 1st day of September last, a balance, in cash, in his hands, of \$6,844 89. The account of the G. G. Secretary shows that he paid the G. G. Treasurer on the 9th day of September, \$415 25, making \$7,260 14 in the hands of the Grand Treasurer on that day. The interest on this sum at six per cent, is \$435 60 per annum—and, without reckoning annual interest, is \$1,306 82 for three years.

"The entire pay roll of the General Grand Chapter, at its last meeting, was \$714 50.

"The income of the G. G. Chapter has been, since September, 1856, as is known to one of your committee, over \$400, and may safely be estimated to amount to over \$700 by September, 1859. And your committee here aver, without a shadow of doubt on their minds, that, with judicious management of the funds of the G. G. Chapter, it may go on to the end of time, as we sincerely hope it will, without ever asking a dollar from the State Grand Chapters,—aye more—it will have, in twenty years, money *to give to the Grand Chapters*, to aid them in any necessity into which they may unfortunately fall!

"So this ghost of a future necessity of taxing the State Grand Chapters, we hope, is forever laid!

"Carrying out the recommendation of the G. High Priest, Comp. Swigert offered a resolution, on the first day of the meeting, to dissolve the connexion of the Grand Chapter of Kentucky with the General Grand Chapter, which was laid upon the table till Wednesday evening, and then taken up and adopted. So the Grand Chapter of Kentucky is no longer a constituent portion of the G. G. Chapter!

"The G. G. Chapter, and the State Grand Chapters are, and ought to be, independent in their several spheres—the G. G. Chapter when convened, is, in fact, a congregation of State Grand Chapters, met together for the good of Royal Arch Masonry, and not to destroy it, and what is done, is actually done by the State Grand Chapters combined, through their own legal representatives, and if those representatives do not perform the duties assigned to them by their constituencies satisfactorily, the power is with the Grand Chapters to correct the evil, and with them alone. And your committee, say once for all, that they view these attacks on the G. G. Chapter by the State Grand Chapters, as suicidal attempts at their own destruction!"

On the subject of "calling off," the committee hold the following views :—

“ ‘ *Resolved*, That, in the opinion of this Grand Chapter, the practice of opening Chapters and calling off from one meeting to another, instead of closing the Chapter, is highly improper, and contrary to the ancient customs and usages of Royal Arch Masonry; and the subordinate Chapters are hereby prohibited from practising such a custom.’

“ This is a most proper resolution. Your committee have witnessed the bad effects of this custom of ‘calling off’ beyond the day of meeting, and one of them has discussed the subject at length in the first number of the Quarterly Review of Freemasonry. We agree fully with our Kentucky Companions, and hope the resolution may meet the approbation of this Grand Chapter, so far as it relates to subordinate Chapters. Grand Bodies, meeting for business alone, your committee hold, can be called off from day to day.”

THE SOCIAL PRINCIPLE IN MASONRY.

[We have received a copy of an excellent Address delivered at Paris, Mo., on the 29th Dec. last, by Bro. JAMES CARR, from which we give the following extract, and commend it to our readers. We have marked two other portions of the Address, which we shall transfer to our pages as we can spare the necessary space for them] :—

The Masonic is a purely voluntary association. *The durability of all voluntary associations must depend upon some cohesive principles essentially meritorious.* If no other argument save its antiquity could be offered to meet the prejudices of the uninitiated, that alone should command their respect, and induce them to pause before they condemn. That such a principle is necessary to attract and retain the good, to impart strength, solidity and beauty of texture to the organization, none will deny. On the other hand, the absence of such a principle must inevitably pre-suppose the existence of an antagonistical one, by the operation of which results are generated, not confined within the sphere of its own associated action, but exerting such an influence on the general structure of society, as to array overwhelming opposition. An institution not based upon virtue and morality—not having some great laudable end in its establishment, could at most but linger out a short-lived existence, perishing in the end from its own weakness. Such, it seems to me, would be its fate where no active evil is connected with it. When, however, the object contemplated involves active evil, by proposing the attainment through the exceptionable means of some selfish, sinister end, not embracing the good of society, it embodies within itself the elements of destruction. Passion uncontrolled by reason wars against passion *within*, while public sentiment from *without*, concentrating its mighty energies, falls upon it with the crushing and overwhelming force of an avalanche. Of the truth of these remarks, the annals of history afford abundant evidence. Does it not then, speak volumes in favor of Masonry, that from the earliest times, pursuing the quiet tenor of its way, promising nothing, asking nothing, hearing in silence the abuse of its enemies, it has by the sheer force of its meliorating effects upon society, overcome prejudice, outlived persecution, and won for itself the countenance and support of the renowned, the virtuous and the good in every age?

I have said that the durability of all voluntary associations must depend upon the existence of some cohesive principle essentially meritorious. What then is

the first feature in the Masonic institution, that is essentially meritorious, which affords *extrinsic* evidence of merit, and addresses itself to the uninitiated? Its great *Fraternal Social Feature*. Man is by nature formed for society. He cannot live independent of it, if he were even misanthropic enough to desire to do so, any more than the hand can exist independent of the arm, or the arm independent of the body. His very constitution proves that he was designed for social intercourse. When we advert to the origin of society, we discover that mutual wants impelled mankind to associate, for mutual protection and benefit. The Supreme Architect of the Universe, when he created man, endowed him with reasoning faculties, the power of discerning between right and wrong, good and evil, that he might enjoy the pleasures and benefits arising from a state of society. He created him with feelings, passions and inclinations, which direct him to social intercourse, and lead him to share with others the pleasures which he himself feels. The influence of society is felt in every age and every nation. The untutored and uncivilized savage who roams over his native forests and plains, and the equally uncultivated native of the burning sands of Africa, feel its power and act under its sovereign sway. They seek society with as much eagerness, perhaps, as the polished inhabitant of the city, and from the same motive—the desire of participating in each other's enjoyments. This proclivity to associate is capable of producing the most happy effects, when under proper restrictions. From this general principle of association, is deduced that particular principle, which leads to the establishment of societies having particular objects in view: such as societies for the relief of the distressed widow, the helpless orphan, the needy stranger, and other benevolent and charitable purposes, to alleviate the sufferings to which flesh is heir.

Brotherly love is the moral cement which unites the Masonic edifice into one mass. "By the exercise of brotherly love, we are taught to regard the whole human race as one family, the high and the low, the rich and the poor, who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, protect and support each other. It unites men of every country and of every religion, and conciliates true friendship among those who might otherwise have remained at perpetual distance."

This fraternizing feeling which Masonry superinduces, is not the offspring of caprice, nor does it originate in mere congeniality of sentiment or disposition. It is a great moral principle, constituting, as it were, the frame-work of the institution, not dependent on personal preference or casual association, or any of those causes out of which individual friendship usually springs; but universal in its operation, it embraces in its wide spread arms, and hugs to its expansive bosom the whole fraternity, wheresoever dispersed.

Gen. Washington has said of it:—

"The Masonic is a society whose liberal principles are founded on the immutable laws of Truth and Justice."

Lord Durham, a distinguished Englishman, has said of its *social* character:

"I have ever felt it my duty to support and encourage its principles and practices, because it powerfully develops all *social* and benevolent affections—because it mitigates without and annihilates within, the verulence of political and

theological controversy—because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or of social intercourse.”

DUTIES OF MASTERS.*

YOUR Committee approach this subject with some hesitation. If the duties involved in the Mastership were merely those of a moderator at a convention or literary society, any man of fair abilities and decision of character could discharge them. The following suggestions from the address of the talented Grand Master of Arkansas, is commended to the consideration of every Mason, especially Masters of Lodges :

“A mere flippant answer to a few leading questions, expertness in repeating the occult verbiage of the Order, or a seeming proficiency in merely parroting the lectures, are not sufficient qualifications alone, to entitle a man to the dignified and highly responsible seat in the Orient, to preside over the ‘Sons of Light.’ In addition to these, he should possess an ardent attachment to the beauties and moral excellency of Masonry ; should understand the import of the symbolical teachings of our beautiful ritual, and should have an undying love for the Institution.

“Not only should the Master of a Lodge be familiar with all the lectures and ceremonies connected with his station, but he should also be ‘apt to teach ;’ should be able to enforce and illustrate the moral excellencies of our ancient Institution, in such a manner as not only to instruct the Fraternity, by informing their minds and enlightening their judgments, but by presenting those truths in so forcibly a manner, and clothed in such habiliments of beauty as to captivate the fancy, and interest the affections, so as to make all the listeners fall in love with, and practice those virtues so frequently inculcated by our lectures. It is impossible to be a truly bright Mason, much less an unexceptionable Master of a Lodge, without reading. Read Masonic and other literature, take Masonic periodicals, and become well posted on all the subjects connected with Masonry, now being discussed by our ablest and most intelligent Brethren, and your desire for ‘more light,’ will be amply rewarded. But, my dear Brethren, after all that has been said, the very best qualification of all, for a Master of a Lodge to possess, is to be deeply imbued with the spirit of the moral law of God—of Masonry.

“I, therefore, recommend the study of the moral law to all Masters of Lodges, and the fulfillment of your obligations, in obeying its precepts ; for, without this, all your fine gold becomes brass, and your instructions lose their force and influence, and your government becomes inefficient ; but with this, all goes on well, harmony and peace prevail, brotherly love abounds, and the Lodge prospers.

“One other suggestion, and I leave the subject. That suggestion is discipline. Without a strict discipline, rigidly enforced, while at work, a Lodge cannot get along well. The presiding officer should never allow the Brethren, while in session, to indulge in whispering or talking, and never permit levity or laughter during the hours of labor. In the opening and closing ceremonies, due solemnity and impressive devotion should always be observed and strictly enforced.”

And your Committee would add, that it is the duty of the Master to instruct his

*Illinois Com. of Correspondence.

subordinate officers, that the work may be done smoothly, with animation and due solemnity. A Master should know the duties of every officer, and see that they fulfill them. No officer can excuse himself for non-attendance upon the meetings of the Lodge, except in case of sheer necessity. It does not speak well for the harmony or prosperity of a Lodge, to see its places filled temporarily from meeting to meeting. The Master should therefore require the attendance of the regular officers, or demand reasons for their absence, and should enforce attendance, except in cases of necessary absence, by admonition, or by reprimand in open Lodge, and if these fail, by summons, the disobedience of which, may be followed by discipline and expulsion. No Master can enforce good discipline in his Lodge, if his officers are not obedient, attentive and patterns of good conduct.

The Master should have no favorites in his Lodge. He should stand upon the level with all. It is fatal to the harmony of the Lodge for a Master to be a partizan, or to be partial in the distribution of favors, or the meteing out of justice. If the obscure and unpopular members are dealt with, and the rich, talented or accomplished are suffered to go unwhipt of justice, the administration of the Master is regarded as being either weak, or designed for the benefit of a cabal, without regard to discipline. The Master then should possess the following qualifications :—

1. He should be a just man.
2. He should be a pattern of good morals.
3. He should be a benevolent and prudent man.
4. He should be a firm and decided man.
5. He should have the ability and will to enforce obedience.
6. He should have courage to enforce discipline.
7. He should be well versed in laws and usages.
8. He should know the ritual.
9. He should be apt and willing to teach.
10. He should have the character and ability to command respect in the chair.

It may be said that few are so qualified. That is true. Then let him be Master who comes the nearest to it.

A WORD OF CAUTION.

"In conclusion, my Brethren, standing, as I do, among aged and experienced Brethren, who have borne up the Ark in sunshine and in storm, I feel that any advice I could give, would be the work of supererogation ; yet permit me to admonish you to guard well the avenues to the Temple. In the height of our prosperity and usefulness, the vestibules to our halls will be crowded with those who are anxious to bow at our altars. It is important, then, that we scrutinize well the characters of the applicants. Admit none but the *intelligent* and *worthy*. Be not rash in rejecting, but be *cautious* in receiving. Do not increase your members at the expense of the respectability of your Lodges. Sacrifice nothing that belongs to Masonry for the sake of writing *legion* in your archives. Looking yourselves to the ancient landmarks, see that Brethren are well instructed—that they may trace the ancient lines, and know the value of one degree, before you give them the light of another. Let them become proficient in its true sense, in the inferior degree, and then be admitted to the superior ; and while the chain of knowledge will be visible to their minds' eye, the Lodge will be composed of expert Masons, whose work will stand the test of the *square*."—*G. M. Va.*

CONDITION OF MASONRY IN ILLINOIS.

THE following statistics from a table prepared by the Grand Secretary and appended to the published proceedings of the Grand Lodge of Illinois, will give our readers a very correct idea of the condition of the Order in that State :—

Number of Members in 232 Chartered Lodges returned,	8,526
Estimate for 7 Lodges not returned,	150
Estimate for Lodges U. Dispensation,	50

Total,	8,726
Estimated number of non-affiliated Masons,	4,000

Grand Total,	12,726
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Number of Initiations reported,	2,011
Number of Passings reported,	1,871
Number of Raisings reported,	1,659

Total degrees conferred,	5,541
Estimate for 7 Lodges not reported,	35

Grand Total,	5,576
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Cleveland Lodge, No. 211, conferred	152 Degrees.
Wm. B. Warren Lodge, No. 209, conferred	98 do.
Trio Lodge, No. 57, conferred	72 do.
Peoria Lodge, No. 15, conferred	67 do.
Avon Harmony Lodge, No. 253, conferred	66 do.
Marengo Lodge, No. 138, conferred	60 do.
Oakland Lodge, No. 219, conferred	59 do.
Lafayette Lodge, No. 18, conferred	58 do.
Mount Joliet Lodge, No. 42, conferred	57 do.
Rockford Lodge, No. 102, conferred	54 do.
Lacon Lodge, No. 61, conferred	54 do.
Vienna Lodge, No. 150, conferred	53 do.
Bureau Lodge, No. 112, conferred	52 do.
Pana Lodge, No. 226, conferred	52 do.
Temple Lodge, No. 46, conferred	51 do.
Cedar Lodge, No. 124, conferred	51 do.

Belvidere, Central, Prairie, Metamora, DeKalb, Wabansia, Fort Armstrong, Dallas City, Fulton City, Freedom, Grandview, Homer, Lavelly, Sterling and Farmers' Lodges, have conferred from 40 to 49 degrees each, being, in the whole, 657 degrees, averaging to each Lodge, nearly 44.

The highest number Initiated, in 1856, was	52
The highest number Passed, was	41
The highest number Raised, was	36
The highest number of degrees conferred, was	129

Of the Initiates whose avocations are reported—

Five hundred and twenty-nine are farmers.

Four hundred and thirty-eight are mechanics.

Three hundred and twelve are merchants, traders and druggists.

Thirtyfour are ministers of the gospel.
 Twentysix are attorneys at law.
 Sixtynine are physicians and dentists.
 Twentyfive hold county, city and judiciary offices.
 Twenty are teachers of music or schools.
 Six are editors of newspapers.
 Sixtysix are railroad men.
 Twentyfive are hotel keepers.
 Eleven are bankers and brokers.
 Eighteen are engineers.
 One hundred and seven are clerks and accountants.
 Seventyfive follow various other avocations.

GRAND LODGE OF MICHIGAN.

This Grand Lodge held its annual communication at Detroit in January last. A very large number of Lodges were represented. The annual Address of the Grand Master is a brief and business paper. We extract as follows :—

"I desire to call the attention of subordinate Lodges under this jurisdiction, to that Constitutional provision which requires the examination of candidates for advancement in open Lodge, as to their proficiency in the degrees previously conferred.

"This provision, I learn, has been, by a portion of the Lodges, strictly observed and enforced; requiring the candidate to understand a part of the work and lecture before he is permitted to advance, while other Lodges barely go through the form of examination, and if the candidate can answer one or two questions, the presiding officer declares himself satisfied with the proficiency, and the candidate is advanced. The latter examination seems to me to fall far short of the spirit and meaning of the Constitution, and the object not attained. If there be no other object to be attained in making Masons other than to fit them for wearing the white apron, then the Constitution is wrong and should be altered, but if it be what was intended by its true spirit and meaning, to elevate the condition of Masonry throughout this jurisdiction, you will readily see the necessity of a strict compliance with its provision.

"If I were ever pleased when present in conferring the degrees, it was in the examination of a candidate who came in and promptly responded to questions put to him, being part of the lectures and work which had been previously conferred.

* * * * *

"I desire also to call the attention of Lodges to the numerous applications that are being made to our Lodges by a class of people who have no proper residence, except for a few days at a time, while purchasing a few goods to peddle through the country. This class of people who are seeking to become Masons for their own personal and selfish purposes, that they may the more readily impose upon the honest and unsuspecting Brethren through the country, should be looked upon with suspicion, and they should be long and well known before they are admitted within the inner door of our sanctuary."

The proceedings were wholly of a local character. The report on correspondence is from the pen of the Grand Secretary, R. W. Bro. Jas. Fenton, and briefly reviews the proceedings of several of the Grand Lodges, the past year. It notices the condition of Masonry in Canada, and expresses the opinion that by another year the difficulties will be settled. It does not recommend any action in the matter.

GRAND LODGE OF FLORIDA.

THIS Grand Body held its annual communication at Tallahassee, in January. We learn from the Florida Sentinel, that the session was numerously attended, and that the officers were publicly installed at the Methodist Church; on which occasion an address was delivered by Brother Morris, of Kentucky, in reference to which the editor says, "Circumstances kept us away, but we have heard the lecture spoken of in terms of the most enthusiastic praise." The following are the officers for the current year:—

M. W. Thomas Y. Henry, Grand Master; R. W. E. R. Ives, D. G. M.; D. C. Dawkins, S. G. W.; H. J. Stewart, J. G. W.; Thomas Hayward, G. Treasurer; J. B. Taylor, G. Secretary.

In the Grand Royal Arch Chapter, held at the same place and time, the following Companions were elected Officers for the ensuing year:—M. E. Thomas Hayward, G. H. P.; James Ellenwood, D. G. H. P.; D. P. Holland, G. K.; C. E. Dyke, G. S.; J. B. Taylor, G. Secretary; John S. Bond, G. Treasurer.

A Grand Council of Royal and Select Masters for the State, was organized during the convocation of the Grand Chapter:—Thomas Hayward was elected Grand Puissant; E. R. Ives, Deputy Grand Puissant; George F. Baitzell, Grand Thrice Illustrious; D. P. Holland, G. P. C. of Work; C. E. Dyke, G. Treasurer; J. B. Taylor, G. Recorder.

The following are the officers of De Molay Commandery of Knights Templar:—Thomas Y. Henry, Eminent Commander; J. Wayles Baker, Gen.; John M. W. Davidson, Capt. Gen.; Thomas Hayward, Prelate; William Monroe, Treasurer; D. P. Holland, Recorder.

DISCIPLINE.*

DISCIPLINE is among the irksome and unpleasant things in Lodge business. And it is as true in Masonry as in other matters, that what is every body's business is nobody's business. Let a trifling dispute arise between two impatient and irritable Brethren, which could and ought to be settled in five minutes in their cooler moments, and the whole peace and harmony of the Lodge are destroyed by it, and a mountain arises out of a molehill. But if Masons profane the name of that Being whose moral law they are bound to obey—if they indulge in the intemperate use of ardent spirits to their ruin, and to the disgrace of their families and the dishonor of the Fraternity—if they trifle with experience and innocence—if they waste their estates at the gaming table, it is usually passed by with the plea, "it is not my business."

The Grand Master of Texas speaks to the point:

"Upon you, my Brethren, as the federal head of the Order in Texas, devolves the duty of seeming that our principles are carried out in action. If the unworthy are among us, we should reform them if we can. We should take them by the hand and 'whisper good counsel' to them. We should point them to the path of virtue; depict to them the flowery vales and gentle brooks o'er which it runs in this life, and, ultimately, that it terminates amid the 'green pastures' and 'still waters' of

*Report of Com. of Cor. of Illinois.

eternal happiness. We should speak to them long in the voice of reason and with words of kindness. But, failing in all these, we should have the moral courage to 'drive them forth.' 'They are atrocious and perjured men.' 'The curse of God is upon them.' Our holy altars should not be desecrated by the ministrations of vice; vituperation of deliberate crime. And we shall be guilty, if, knowing it, we can prevent it, and do not.

"Shrinking from the discharge of duty in this respect is all that can ever retard the real prosperity of the Craft. Persecutions, combinations, priestcraft, religious fanaticism and bigotry, the proscription of governments and parties, the counter influence of great names and world-wide reputations, can never jar a pillar in our temple. Let us be consistent with our high professions. Let us evince a determination to keep no company with the wicked or profane. Let us reject every stone from our building which cannot be brought into form and shape by our 'spiritual, moral and Masonic' working tools. Let the daily walk and conversation of every Mason prove that he is inspired with a love of knowledge and virtue; that he is 'one to whom the burthened heart may pour out its sorrow—to whom distress may prefer its suit—whose hand is guided by justice and his heart expanded by benevolence.'"

IMMORALITY.

This subject, says Brother Reynolds, is engaging the attention of the wise and good in our Fraternity. In some Lodges, the work is done by rule; bad materials are rejected, and hence, the building is erected "without the sound of an axe or a hammer." But, in others, the overseers are not qualified for their business, and the result is "confusion and every evil work."

Your Committee make the following extracts:—

"*Resolved*, That it is the duty of every W. M. to reprimand, in open Lodge, any member guilty of intemperance; and if any member, after such reprimand, shall again be guilty, he shall be suspended or expelled. And if any Lodge shall fail or refuse to execute the foregoing resolution, their Charter shall be taken from them."—*Grand Lodge of Florida*.

"*The Grand Lodge of Arkansas* resolve 'that any kind of gambling, profane swearing, and the intemperate use of ardent spirits, is unmasonic, and that such as are guilty of this unmasonic conduct be subject to admonition, suspension, or expulsion.' In reference to this resolution, the Grand Master says: 'Let the world see we retain no gambler, drunkard, or profane swearer, or Sabbath-breaker, in our membership—carry out the resolution above cited, and we will compel the world to believe that no man can be a Mason but a GENTLEMAN.'

"*The M. W. G. M. of North Carolina*, says, 'a good Mason's heart sickens, and sinks within him, when he hears a Mason taking the name of God in vain; when he sees him plunging into the deadly hilarities of the intoxicating wine cup; and when he sees him, in the panoply of a just and upright Mason, at the gaming table. In an age so enlightened as this, with a code of moral ethics to which the world has free access, it would be regarded as ridiculous mockery to pretend to so much morality, if it is to be disregarded in the daily practice of our lives.'

"*The Grand Lodge of Oregon* resolved, that profane swearing is a vice as unbecoming the character of a Freemason as a Christian; and that it is the bounden duty of Masters and members of Lodges to exert their power and influence for its

suppression among the Fraternity ; and if persisted in, the offending Brother should be subjected to discipline. That slander, and evil speaking, by Brethren, one of another, is alike unbecoming the character of a Freemason and a gentleman, and that it is cowardly and dastardly, and good and sufficient cause for expulsion from the Order. Both these resolutions were previously adopted by the Grand Lodge of Maryland, and copied from their proceedings."

CORRESPONDENCE.

Washington, February 19, 1858.

MY DEAR BROTHER MOORE,—I read, in your last Magazine, all that you published of the Address to the Grand Lodge of Massachusetts, of your efficient, industrious, and talented Grand Master, M. W. JOHN T. HEARD. Since then I have received a copy of the printed proceedings of the Grand Lodge, from Bro. Heard, commencing March 11, 1857, and ending Dec. 28, 1857, and have looked the same through carefully. The proceedings are mostly local, but were interesting to me, and any true hearted Freemason who can read the brief, but touching letter of Judge Kane, returning his thanks to the Grand Lodge for the honors rendered to the memory of his heroic son, with a dry eye, possesses less of the "*humani nihil alienum*," in his heart than I do.

When I reached that portion of Kane's expedition, where he describes the finding of those poor frozen *Brothers*, in their snow tent upon the ice, with the "little Masonic flag" hoisted upon a tent pole, and could no longer *see to read*, I thought, still more intensely, of the *universality* of our wonderful and heart-linking Institution! Your own true poet, Sprague, in addressing his natural Brother, says,

"Heart leaps to heart, the holy tie
That binds us is the same,"—

and the sentiment is equally applicable, as between true Masonic Brethren!

M. W. Brother Heard's address is certainly one of the most interesting Masonic documents that has fallen under my notice for many a day. It gives evidence of the indefatigable performance of every duty which devolved upon him, and his full report of his acts is very interesting and instructive. There are very few Grand Masters in the United States who can say, as he does, that they have visited, in person, *eightynine* Lodges, (being *all* the chartered Lodges, and one under Dispensation, in the jurisdiction) within the year.

But the main matter to which my attention was turned, was the recommendation of the Grand Master in a former address that the Records of the Grand Lodge should be printed; the disagreement of the Committee to that recommendation; and the reiteration of it by the G. M. in the present address.

I regretted, most sincerely, that the Committee did not view the recommendation favorably. Not only the Brethren in Massachusetts, but those over the whole Union—aye the whole Masonic world—have a deep interest in this matter!

In Massachusetts the germ was planted from which has sprung the Masonic branches now co-extensive with our Federal Union. To Massachusetts we all

look for Masonic light and Masonic instruction. I need not enter upon any *argument* to convince our Brethren of the propriety of printing old records, so invaluable to the Craft, for your Grand Master has done it so ably and convincingly that nothing I could say would add to the force of his argument. I will, therefore, only add my hearty concurrence in his recommendation, with an expression of the hope that the Grand Lodge of the Old Commonwealth will, at its next communication, comply with his recommendation.

One of the objections made by the Committee to the printing is, that the "treasury is not in a condition to respond to so large a draft as would be required to complete a work of this magnitude."

If all the Brethren in the United States view the importance of such a publication as I do, it will not take a single dime out of the Treasury of the G. Lodge.

I know well the capacity and capability of the Recording G. Secretary to prepare for publication such a work, and if printed under his auspices, as I presume it would be, if at all, I venture to predict that it would be rather a source of revenue than of outlay, to the Grand Lodge, for thousands of copies would be purchased in all parts of the U. S. and more or less in Europe.

I should regard such a book as one of the most interesting additions to my own Masonic Library, that I could possibly make.

It is very gratifying to me to observe how systematically all your District Deputy Grand Masters and Grand Lecturers have reported the performance of their several duties—indeed your proceedings throughout, show how much instruction the Craft would obtain could they follow back to its source the Institution of Freemasonry in Massachusetts!

We are all preparing here, to visit Richmond, and join in the Masonic ceremonies next Monday, at the inauguration of the statue of Washington. Should the weather be favorable, a large number will go from this city, but at this moment, (12 o'clock noon) as I look from the window of my Masonic room—for I have *one* room in my house devoted to Freemasonry, where I am now writing—I confess the prospect is somewhat dubious, for there is a driving north-east snow storm in progress which now threatens to put a stop to all travelling for a time.

Your friend and Brother,

B. B. FRENCH.

OFFICERS.

Officers of the Grand Lodge of Alabama for 1858.—M. W. J. McCaleb Wiley, Troy, Grand Master; R. W. R. H. Ervin, D. G. M.; S. F. Hale, S. G. W.; James A. Whitaker, J. G. W.; Daniel Sayre, Montgomery, G. Sec.

Officers of the Grand Lodge of Mississippi.—M. W. William Cothran, Carrolton, Grand Master; R. W. John T. Lamkin, D. G. M.; William R. Lackey, S. G. W.; J. L. Alcorn, J. G. W.; Rev. W. W. Lord, G. Chaplain; B. S. Tappan, G. Treas.; R. W. T. Daniel, Jackson, G. Sec.; A. G. Woah, S. G. D.; John W. Brown, J. G. D.; G. W. Perkins, G. Marshal; Pearson Smith, G. S. B.; James Fewell, G. P.; A. Robbins, G. Tyler.

Officers of the Grand Chapter of Mississippi.—M. E. A. R. Johnston, Raymond, G. H. P.; M. S. Ward, D. G. H. P.; Giles M. Hillyer, G. K.; G. W. Perkins, G.

S. ; R. W. T. Daniel, G. Sec. ; B. S. Tappan, G. Treas. ; Sam'l Dennis, G. Chap. ; J. W. Barnett, G. C. of H. ; W. B. Dickens, G. P. S. ; J. A. Galbreath, G. R. A. C. ; John F. Cushman, G. Orator ; J. M. Howry, G. M. 3d V. ; W. Cothran, G. M. 2d V. ; W. Brooke, G. M. 1st V. ; W. R. Lackey, G. Lect. ; A. Robbins, G. Tyler.

Officers of the Grand Commandery of Knights Templar of Mississippi.—Sir Wm. H. Stevens, Vicksburg, G. Com. ; Sir Thomas Palmer, D. G. Com. ; Sir B. S. Tappan, G. Gen. ; Sir Wm. H. Dyson, G. Capt. Gen. ; Rev. Sir W. W. Lord, G. Pre. ; Sir A. V. Rowe, Lexington, G. Rec. ; Sir C. A. Manlove, G. Treas. ; Sir T. W. Casky, G. S. W. ; Sir E. P. Russell, G. J. W. ; Sir W. C. Harrell, G. Sent.

Obituary.

BROTHER D. D. WINCHESTER.

Died at his residence in the city of Columbus, Ohio, on the 29th day of January, D. D. WINCHESTER, aged 44.

At a special meeting of Magnolia Lodge, No. 20, Free and Accepted Masons, held on Saturday evening, Jan. 30, the following Resolutions were received and adopted :—

Whereas it has pleased God, in his All-wise dealings with his creatures, to remove from this world the spirit of our Brother D. D. Winchester,

Resolved, That the announcement of the sudden and unexpected death of our departed Brother, in the prime of life and vigor of manhood, filled our hearts with astonishment and sorrow.

Resolved, That in his death the poor have lost an earnest friend, who was ever ready with an open hand to contribute to their relief ; the weak, a zealous defender who was never wanting in word or deed to protect them from wrong, and Masonry, not only a workman, who industriously labored to fulfil the duties which its obligations imposed, but a worthy exemplar, whose virtues all should be proud to emulate.

Resolved, That the widow of him who was ever so ready to visit the fatherless and widows, and contribute to their relief, has in her affliction and solitude our most heartfelt sympathy.

Resolved, That his widow be furnished with a copy of these Resolutions, and that the same be published in the papers of this city, and Moore's *Freemasons' Magazine*, Boston, Mass.

A true copy from the minutes.

J. F. PARK, Sec.

BROTHER ALFRED C. DOWNS.

At a regular communication of Vicksburg Lodge, No. 26, held at Vicksburg, Miss., Jan. 2, 1858, the following preamble and resolutions were adopted :—

Whereas, by the decree of Divine Providence the Masonic fraternity has been deprived of one of its most estimable members, and society of one of its most valuable citizens in the death of our most excellent Brother, Companion and Sir Knight ALFRED C. DOWNS, who departed this life on the 15th ultimo, at his residence, in this county, in the 56th year of his age, thereby depriving the fraternity of a true and trusty member, therefore be it

Resolved, That we bow with humble submission to the chastening hand of God, hoping in the day of the resurrection we shall be reunited to our Brother in the Celestial Lodge above.

Resolved, That society has in his death lost a citizen who was a man of mark,

who had by his sagacity and industry secured to himself a superabundance of the treasures of life as well as the confidence and popular favor of the community in which he lived ; the fraternity a Brother whose heart was always softened to the petition of charity, and whose hand was always ready to minister freely out of his abundant means.

Resolved, That while we bow with reverential submission to the summons of the Supreme Grand Master, and acknowledge that " the Lord of all the earth will do right," we cannot withhold the expression of our unfeigned sorrow for the loss, and our respect for the virtues of our Brother, he being one of the first promoters of Masonry in this region, and being distinguished for those striking and beautiful characteristics of our Order, " Brotherly Love, Relief and Truth."

Resolved, That this Lodge tender to the afflicted widow and sons of the deceased the assurance of its sincerest condolence in their bereavement.

Resolved, That this Lodge, and the jewels of the same, be draped in mourning, and that the members of the Lodge wear the usual badge of mourning for the space of thirty days.

Resolved, That a copy of the foregoing preamble and resolutions be spread upon the minutes, and that a copy be furnished the " Freemasons' Magazine," with the request of the editor to publish the same, and that a copy be furnished the widow and sons of our deceased Brother.

BROTHER JOSEPH FILKINS.

At a regular communication of Virtuous Lodge, No. 81, Free and Accepted Masons, held at Wheeling, Cook County, Illinois, on the evening of the 26th day of Dec., 1857, the following preamble and resolutions were unanimously adopted :—

Whereas, it having pleased the Supreme Architect of the Universe to remove by death, from the cares and trials of this transitory existence, our esteemed and worthy Brother JOSEPH FILKINS, and while we drop the sympathizing tear over the grave of the departed, let us cast around his foibles, whatever they may have been, " the broad mantle of Masonic charity ;" nor can we withhold from his memory the commendation that his virtues claim at our hands—Therefore

Resolved, That in the decease of Brother Filkins, the community has lost a useful citizen ; society an esteemed and respected member ; his family a fond and faithful friend and father ; his wife a fond and affectionate husband, and this Lodge a beloved and active member.

Resolved, That we tender to the family of the deceased our sincere condolence at this irreparable loss ; and while we sympathize with them in the dispensation of our Divine Master, may it serve to strengthen the ties of Brotherly Love in those of us who survive him, and lead us so to live that when the last sound of the gavel shall call us from earth, we may gain admittance into that Celestial Lodge, where, with our deceased Brother, we may forever cease from our labors.

Resolved, That as a token of our sympathy and heartfelt grief, this body adopt the customary symbols of mourning, and that we each wear the usual badge for thirty days ; remembering that though dead, his memory shall be cherished with us to the close of life.

Resolved, That the Secretary of this Lodge transcribe these resolutions in the minutes, and furnish a copy to his bereaved family, also to the " Freemasons' Monthly Magazine," and respectfully request the publication of the same.

MILO WINCHELL, *W. Master*.

Attest—JOHN ROTHCILD, *Sec'y*.

MASONIC CHIT CHAT.

WANTED—Nos. 3, 4 and 5, vol. 9, and No. 6, vol. 10, of this Magazine. Any Brother having them to spare, will oblige by forwarding them to this office.

☞ We have been politely favored with a copy of a very elegantly printed volume of 225 pages, entitled the "Inauguration of the Statue of Gen. WARREN, on Bunker Hill, June 17, 1857," and published by authority of the Bunker Hill Monument Association. The work is admirably arranged and executed, and does great credit to the editorial tact and ability of its talented compiler, Brother Wm. W. WHEILDON, Esq., of Charlestown. The Masonic portion of the work is full, complete, and accurate, and is a valuable contribution to the current Masonic history of the day. The work, in addition to a minute and interesting history of the origin and progress of the enterprise to its successful completion, also contains all the addresses delivered and odes sung and ceremonies performed on the occasion of the inauguration—the whole being beautifully embellished with fine steel engravings of the Statue of Gen. Warren, as it stands upon its pedestal, and the heads of the Hon. Edward Everett, the orator of the day, and of the Hon. Thomas H. Perkins, the projector and one of the most liberal contributors to the undertaking. The work is for sale at the bookstores, and will form a fit addition to any Masonic Library.

☞ The Grand Chapter of Wisconsin held its ninth annual communication at Milwaukee, on the 3d of Feb., when the M. E. Henry L. Palmer was elected G. H. P.; E. Comp. John Bullen, D. G. H. P.; E. Henry M. Billings, G. K.; E. Andrew J. Redburn, G. S.; E. John H. Roundtree, G. T., and E. John W. Hunt, G. Sec. The next annual communication will be held at Madison, on the first Wednesday in February, 1859.

Officers of W. F. L. Lodge, No. 53, Farmerville, La.—H. Regenburg, W. M.; Wm. C. Smith, S. W.; Wm. C. Hall, J. W.; David Arent, Sec'y; M. S. Carson, Treasurer; Thom. Findley, S. D.; V. J. Bird, J. D.; J. Brausford, Tyler.

☞ The Grand Lodge of Virginia has adopted a plan of co-operation with the Ladies' Mount Vernon Association in the purchase of Mount Vernon. It is by an assessment on each Mason in the United States of one dollar, with the single condition that they shall have full liberty to occupy the premises one day in each year. There are 450,000 members of the fraternity in the United States. The "Southern Matron," as President of the Ladies' Mount Vernon Association, has gratefully accepted the proposition, and a circular on the subject is to be sent to each Grand Lodge in the United States, from the Grand Lodge of Virginia.

☞ We understand that Corinthian Lodge gave a grand Masonic and civic Ball at the Town Hall, in Concord, on Wednesday evening, Feb. 24th. The hall was handsomely decorated, and the whole thing passed off to the gratification of all present, under the management of Messrs. Surette, (Master of the Lodge,) Howe, Hosmer, Wield and Haywood. The supper was served up at the Middlesex Hotel, and is well spoken of.

☞ We have received a copy of a small pamphlet entitled a "Circular Letter of the Supreme Grand and Royal Encampment of the Masonic Knights Templar, &c., H. A. D. M., K. D. S. B., from Time Immemorial, of England and Wales"—in relation to which it is perhaps only necessary to say that the body here described is not recognized by the lawful Masonic authorities of England. It is located at Bristol, England, and has assumed an organized antagonism against the Grand Conclave of Kt. Templar, and the Sup. Council 33d for England and Wales, each body having its seat at London. Rebellion and schism seem to be the order of the day, and will continue to be so, as long as they meet with encouragement where they ought to meet with condemnation, only.

☞ We regret to learn that Judge Kane, the father of the late Dr. Kane, died at his residence in Philadelphia, on the evening of the 21st ult. Like his distinguished son, he was a member of the Masonic fraternity.

THE NEW TRESTLE-BOARD.

FOR THE USE OF LODGES, CHAPTERS, COUNCILS, AND ENCAMPMENTS.

BY CHAS. W. MOORE, EDITOR OF THE FREEMASONS' MAGAZINE.

The above is the most popular Masonic Manual ever published in America, and is more extensively used, both in this country and Europe, than any similar work in existence. It has received the approval and recommendation of nearly every Grand Lodge, and most distinguished Masons, in the United States. It gives in systematic arrangement, and in a clear and comprehensive manner, all the aid that such a Manual can properly give, in the work of all the degrees of the Lodge, Chapter, Council, and Encampment; together with full Installation Services for each grade; the ceremonies for all Public occasions; and the various forms of petitions, &c., required in Masonic proceedings. Its extensive use has contributed more the last ten years to produce uniformity of work and ceremonies among the Lodges, and other bodies, throughout the country, than could have been effected by any other means. The work is beautifully illustrated with Plates, and is sold at \$12 a dozen. Orders addressed to the editor of this Magazine, will receive prompt attention. Or it may be had through any of the principal Booksellers. A liberal discount made to Lodges ordering more than one dozen at a time.

The Grand Master of the Grand Lodge of California, recommended in his address, before that body in May last, as a Text-book, the "New Masonic Trestle-Board," remarking: "I will not go so far as to say that it has no equal, but I feel no hesitation in recording my belief that it has never had a superior."

RECOMMENDATION.

Resolved, That the Grand Lodge of Massachusetts recommend the "TRESTLE-BOARD," as a work embodying all the essentials of a Manual of Ancient Craft Masonry; and in preference to all other similar works, it especially sanctions to the subordinate Lodges under its jurisdiction, the use of this most excellent compend of the principles and ceremonies of the Order.



Grand Lodge of Massachusetts.



NOTICE is hereby given, that a Quarterly Communication of the M. W. Grand Lodge of Massachusetts, will be held at the Masonic Temple, Boston, on WEDNESDAY, the 10th day of March, current, at two o'clock, P. M., for the transaction of such business as shall regularly come before it.

The Officers and Members of the Grand Lodge, Masters, Wardens, and Proxies, of Lodges and all others concerned will take due notice thereof and govern themselves accordingly.

Boston, March 1, 1858.

CHARLES W. MOORE, *Grand Secretary.*

Grand Chapter of Massachusetts.

Notice is hereby given, that the Annual Communication of the M. E. G. R. A. CHAPTER of Massachusetts, will be held at the Masonic Temple, Boston, on TUESDAY, the 9th day March, inst., at 7 o'clock, P. M. for the transaction of such business as shall regularly come before it.

Officers and Members of the Grand Chapter, Representatives and Proxies of Chapters, and all others interested, will take due notice and govern themselves accordingly.

Per order G. H. P.

Boston, March 1, 1858

THOMAS WATERMAN, G. Sec'y.

Grand Council of Royal Masters.

Notice is hereby given, that a meeting of the Grand Council of Royal Masters, will be held at the Masonic Temple, Boston, on TUESDAY, the 9th day of March, current, at 3 o'clock, P. M.

Officers, Members and all others concerned will take due notice thereof and govern themselves accordingly.

By order of the M. P. G. M.

Boston, March 1, A. L. 5958.

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IS

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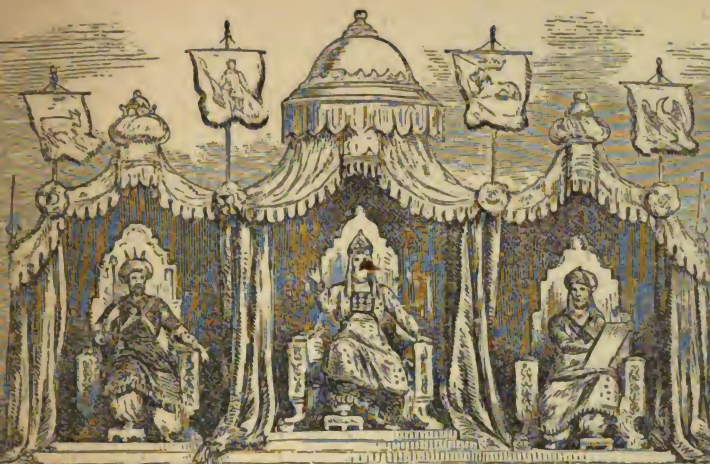
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☞ No subscription for the Magazine received for less than one year.



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W. BAKER, SC.

BOSTON.

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LETTERS.

List of Letters from Feb. 23 to March 22.

BUSINESS.—C Hachstadter, Philadelphia, Pen.—P M Eden, Me.—T J Maud, Swine City, Iowa.—P M Providence, R. I.—I B Puffer, Sudbury, Mass.—J Oldham, Brownsville, O.—F. Charberlain, Albany, N. Y.—P M Clinton, La.—E C Cushing, Houston, Texas.—P M Richmond, La.—A A Glenn, Mt. Sterling, Ill.—A Meyer, Charleston, S. C.—G L Shinnick, Zanesville, O.—G M Powell, Yazoo City, Mi.—P M Shreveport, La.—Clark, Austin & Co., N. York.—P M Burlington, Vt.—P M Leona, Texas.—W C Tompkins, Richmond, Va.—P M Lynn, Ms.—W B C Pearsons, Holyoke, Ms.—W M Taylor, Crockett, Texas.—W W Johnson, Chicopee, Ms.—T Schwabe, Zanesville, O.—R C Loud, Weymouth, Ms.—W P Mellen, Natchez, Mi.—G Wood, Waukegan, Ill.—K H Van Rensselaer, Cambridge, O.—R W T Daniel, Jackson, Mi.—H B Congdon, Sacramento, Cal.—P M Plymouth, N. C.—Rev. H W Rugg, W. Dennis, Ma.—S K Field, N. Orleans.—W H Hughes, Lynchburg, Va.—E A Benson, Marion, La.—Rev. J H Holly, N. Haven.—R Bethelness, N. York.—C Chellet, N. Orleans, La.

REMITTANCES.—G Piper, Dover, N. H.—D Upham, S. Adams, Ms.—C Marsh, Nevada, Calif.—T Schwabe, Zanesville, O.—T Thorndike, Belfast, Me.—R B Vance, Ashville, N. C.—M Ameshury, Killingly, Con.—H Wilkerson, Williamsburg, Mo.—W J Ridgway, Elkton, Ten.—W B Keller, Tunica, La.—R L F Mitchell, Auburn, Ala.—J Ellis, West Point, Mi.—W W Ward, Williamston, N. C.—A C Slater, Holyoke, Ms.—L Barker, Stetson, Me.—J Carr, Paris, Mo.—W H Hughes, Lynchburg, Va.—W A Burr, Wilmington, N. C.—R E Loud, Weymouth, Ms.—T Thorndike, Belfast, Me.

MASONIC JEWELRY.

THEODORE SCHWABE, ZANESVILLE, OHIO,

Is prepared to manufacture every description of Masonic Jewelry and Seals, at short notice, and on reasonable terms. Also, Jewelry for Odd Fellows and Sons of Temperance.

My Masonic Jewelry has been examined, approved and recommended by W. B. Hubbard, G. G. M. of the G. G. Encampment of the United States, and also by the Grand Lodge of Ohio, at its session in 1848. April, 1858.

GRAND LODGE CONSTITUTIONS.

A few copies of the new edition of the CONSTITUTIONS of the Grand Lodge of Massachusetts, for sale at the Grand Secretary's Office, 33 School street. Price \$1.50.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XVII.]

BOSTON, APRIL 1, 1858.

[No. 6.]

"COL. SANTIAGO FLORES."

At the annual communication of the Grand Lodge of this Commonwealth in December 1852, the above named person presented himself at the door of the Lodge-room, as the "Senior Grand Warden of the Grand Lodge of Peru," in South America. His papers being regular and all other things satisfactory, he was, says the record, "introduced and appropriately received by the Grand Master." He was received in a manner corresponding to his assumed official position as a principal officer in a sister Grand Lodge. The usual courtesies were extended to him, and he was otherwise treated with the marked attentions which are ever due to distinguished visiting Brethren from foreign Grand Lodges, and which we are happy in being able to add, are never withheld by the Grand Lodge of Massachusetts; though, as will appear in the sequel, she is not wholly free from the liability of being imposed upon. She was so imposed upon on the occasion here alluded to, and by the party whose name stands at the head of this article. The evidence of this is furnished in the following official communication from the Grand Orient of Peru, and which we publish in justice to that body, whose dignity has been grossly abused; to the Grand Lodge of our own State, whose hospitality was outraged by the imposition; and to the Fraternity, as a caution against any future attempt that may be made by the individual in question, to impose upon their credulity or hospitality. Such occurrences are exceedingly annoying, and tend greatly to lessen one's confidence in the truthfulness of his fellow-men; but there being no effectual remedy for them, all that can be done is to hold their authors up to public reprobation when detected :—

TRANSLATION.

To our Dear Brother, the M. W. Grand Master of the Grand Lodge of Massachusetts, Greeting—

Lima, Capital of the Republic of Peru, the 21st day of the Masonic month Caylem, A. L. 5857,—the 12th day of December, A. D. 1857.

R. W. and Dear Brother—The National Grand Orient of Peru has received a communication from the Supreme Grand Council of S. S.: G. G.: I. I.: G. G.: of the 33d degree for this Republic, accompanying a report of the proceedings of the Grand Lodge of Massachusetts, printed at Boston in 1852; on the 11th page of which is to be found the following :—"R. W. Bro. Col. Santiago Flores, Senior Grand Warden of the Grand Lodge of the Republic of Peru, was introduced and appropriately received by the Grand Master."

Great was the surprise of the members of this Grand Orient, as well as of those who compose the Supreme Grand Council, on observing in these few lines, the abusive procedure of Flores, and the deception practised by him upon the Worshipful members of your Grand Lodge.

Santiago Flores is not a Colonel, nor could he be Senior Grand Warden of a Grand Lodge in Peru, when no such body existed in this country, but instead of which there is a Grand Orient in conformity with the ancient and accepted Scotch rite, which is professed by the fraternity of Peru; and of which "Gran Oriente" Flores has never been a member.

It is probable that Flores has counterfeited papers to invest himself with a title in the profane world, that he does not possess in Peru; and in Masonic Temples with degrees and rank he never obtained, not having passed that of Master Mason of the late symbolic Lodge "Concordia Universal," in the valley of Callao.

The National Grand Orient has resolved that I should direct to you the present communication, manifesting the grave faults of Flores, and the abuses he has committed, in order that, having been laid before your Most Ancient and Honorable Grand Lodge, it may adopt the necessary measures to counteract their baneful effects.

With the most grateful and cordial considerations, I have the honor to salute you very fraternally.

(Signed,)

ANTONIO DE SOUSA FERREYRA, *Grand Master.*

RAYMUNDO ROSAS MORALES, *Grand Secretary.*

It will probably be recollected by some of our readers, that Flores, when in the Grand Lodge of this State—and he doubtless did the same thing elsewhere—exhibited a *Masonic Jewel*, which he represented as having been in the possession of Gen. Washington and worn by him when visiting the Lodges attached to the army of the revolution. He professed to have received it from his grandfather, (a Polish soldier under Washington,) who, according to his account of the matter, brought it to this country with him from Poland. But this story was probably a forgery, and, like his *Colonelency*, a gross imposition.

In addition to the above, we have received an official communication from the Sov. Grand Commander of the Supreme Council of Peru, dated Lima, Jan. 5, 1858, in which the writer says—"Flores, who is not recognized by this Supreme Grand Council, appeared here with *Powers* which, he says, he holds from the Supreme Grand Council of New York, but which we believe to be apochraphal, or given by a spurious Council established in that city, and so declared to be irregular, as mentioned in the Masonic publications of the United States." These Powers Flores caused to be translated into Spanish and circulated in Lima. We have a copy of them, dated Feb. 10th, 1852. The official signatures are suppressed, if any were ever attached to them. The presumption is they are fictitious papers, made for the occasion. But whether this be so or not, they are wholly worthless and spurious. No such Powers have ever been issued by either of the lawful Supreme Councils of this country, to Flores or any other person, to establish Masonic bodies of the Scottish rite in Peru, or any other part of South America. The whole thing is an imposition, and we caution our Brethren in Peru and elsewhere, against giving any countenance to it, or any encouragement to Flores, who has shown himself to be an impostor.

THE SCHISM AT BUENOS AYRES.

THE reader will be enabled to comprehend, more distinctly than he can otherwise do, the precise tenor and references of the following note, from our intelligent Buenos Ayrean correspondent, by turning to the January number of this Magazine, in which a full explanation of the character and extent of the schism referred to, is given. We are gratified to learn that the recusant parties meet with so little encouragement, and that the organization of a Grand Orient for Buenos Ayres is so near its accomplishment. This will probably lead to a full adjustment of the difficulties, at least so far as Dr. Valencia and those who sympathize with him and his course, are concerned :—

BUENOS AYRES, DEC. 30, 1857.

Dear Sir—I duly received your esteemed favor of 19th Sept., and thank you for the attention. I regret, exceedingly, that you did not forward the Magazine, as it is read with great pleasure in the "Excelsior Lodge."

I am happy to say we still continue to go on prosperously, and are rapidly increasing in numbers.

The native schismatics, under Dr. Valencia, are decidedly in the vocative, the larger number of his supporters having abandoned him and formed regular Lodges under the Grand Orient of Monte Video. The number of Lodges is now complete to establish the Grand Orient of Buenos Ayres, and at a late conven-

tion the Grand Master was elected,—Dr. Dn. Roque Perez, a man of very high standing and a very talented lawyer, receiving an unanimous vote ; a deputation from the Grand Orient of Monte Video (or more properly of the Uruguay) will shortly come up to preside at the Instalment.

I sincerely hope that all will now go on harmoniously and in order. The “Excelsior” and French Lodges preserve their independence, a course which is considered by them the most prudent in this *variable climate*.

I have nothing of importance to add, but shall keep you informed from time to time of our doings. D—.

INTERESTING REPORT.

AMONG other matters of much local interest which came before the Grand Lodge of this Commonwealth at its late Quarterly Communication, was the following interesting Report from the Committee to whom at the previous meeting, had been referred the subject of restoring to the petitioners the Charter of Bethel Lodge, at Enfield, which, during the antimasonic persecution, had been surrendered to the Grand Lodge :—

To the M. W. Grand Master, Grand Wardens and Brethren of Ancient Free and Accepted Masons of the Commonwealth of Massachusetts—

The Committee to whom was referred, with full powers, the application for the restoration of the Charter of Bethel Lodge, of Enfield, were waited upon by a committee of the petitioners, consisting of Brothers J. B. Woods and Ichabod Pope, who gave them such information as induced your Committee to decide unanimously in favor of the application. The Charter has accordingly been restored. The seven petitioners all reside in Enfield. There are in all sixteen members of the Lodge now surviving. Enfield itself is a town of about eleven hundred inhabitants. There were, prior to the antimasonic invasion, Lodges in Belchertown, five miles, and in Ware, seven miles, distant. The nearest Lodge now, is at Palmer Depot, distant twelve miles. There are two others—one at Northampton, and one at Barre—distant eighteen and seventeen miles.

In the days of its prosperity, Bethel Lodge built a Hall, which was purchased, and is now owned by Brothers J. B. and Leonard Woods—two of the petitioners.

Nowhere were our Brethren more accrimoniously persecuted during the dark ages, than at Enfield. Their Lodge room was broken open, and their jewels stolen and divided among the thieves, as a reward for their virtuous and valorous attacks upon their peaceful and law abiding neighbors.

The Records and seal were preserved ; and the more bulky furniture, but little injured, now remains the property of the Lodge.

Since that time, now a quarter of a century, the Lodge room has remained as it was left, awaiting the time when the sound of the gavel should again call order out of chaos ; and the Brethren to renew their peaceful labors.

The Brethren to whom the Charter has been restored, are among the most worthy and wealthy of the town. They are full of Masonic zeal—and rejoice in the restoration of a Charter identified with their early Masonic years ; that, in their old Hall and in their ancient seats, with a large and bountiful field before them, and

with the mysteries of Masonry safely deposited in their faithful breasts, they may rebuild the Lodge of their youth in Wisdom, Strength and Beauty.

"Truth, though crushed to earth shall rise again."

BENJAMIN DEAN,
WILLIAM W. BAKER, } Committee.
WILLIAM C. MARTIN, }

DEDICATORY ADDRESS.

By BROTHER CHARLES DOE, 32d.

BRO. C. W. MOORE,—The following address was delivered by Brother Charles Doe, at the dedication of the new Masonic Hall of Strafford Lodge, Dover, N. H., Sept. 15, 1857. The Brethren who had the pleasure of listening to it, have earnestly solicited its publication. Brother Doe, with characteristic modesty, has, *very reluctantly*, yielded to their request, and placed his manuscript in my hands—I will only add an expression of the personal gratification, with which I forward to the press a copy of the address of one who is so deeply attached to the beautiful precepts and practical principles of Freemasonry.

The hall and ante-rooms of Strafford Lodge have been arranged and furnished in the best style; the walls and ceiling are covered with appropriate devices in fresco, and probably no Lodge in New England has more convenient and elegant accommodations.

X.

ADDRESS.

About thirty years ago Freemasonry in the United States was trampled under foot by public opinion. The institution which Washington and the Revolutionary Fathers honored and cherished, was despised and rejected by young and restless America, and even venerable men, who well remembered Washington, became *suspicious* of an Order to which *he* was ardently attached in life, which had borne him to the tomb, but had not left his memory in the evergreen-shroud, nor bid his example farewell. Masonry would take no part in politics; political parties organized to hunt it down. It would favor no religious sect; religious sects excommunicated it. It was older than any existing government, and had never rebelled. It built the first churches and had never seceded; Church and State united to crush it. Coming not by observation, offending not by outward circumstance, with a history unspotted, reaching back, with unchanging form, nearer to the Creation than any other organization, civil, educational, or political, it was fiercely assailed as a dangerous innovation—a new and mighty engine of evil. Religious bigotry, well-meaning deluded ignorance, politics (always dishonest since Washington) popular excitement inflamed and infuriated by reckless demagoguism, the blind rage of fury and fanaticism had their way in the madness of the times.

In that antimasonic tempest there were no stars in the cloudy canopy that covered the Lodge—none seen by the persecutor or the traitor—but to the brave and faithful were very clear and visible the star of Hope and the sun rising in the East. There are present with us now *veterans* who passed through that night of storm—tried and trusted and honored as they who can endure. Late may they

be called from their last labor to be raised immortal ! Long may they remain to exemplify our principles, to direct, to support, to adorn, peacefully victorious always, and arriving at last joyously home in the radiant Grand Lodge, where faith is lost in sight, hope ends in fruition, and charity finds no infirmity or distress !

It need not be said in this presence, that Masonry *lives*. But *why* does it live ? Why flourishing triumphantly ? Why unchanged and unchangeable ; no landmark removed, no light extinguished or dimmed, no emblem erased, no form and no spirit dead ?

We realize full well, and the public recognize the self-evident truth, that no mutable foundation of sand, no basis of transitory expediency, could support a vast structure through the ages ; that no unsubstantial edifice, no unsatisfying, vain show of a heartless and spiritless formality, could survive the commotions and corrosions of time, almost from the beginning. We do not boast, but we must be allowed on this occasion, to rejoice in the present condition of an institution established in a primeval age. The plumb, square and level have regulated ; the mallet, chisel and trowel have not been spared. Through forgotten time ; through revolution, vicissitude and wreck of all other human organizations, our institution has come down to us unscathed, untarnished, undecayed. The huge domes of ancient temples erected by our craftsmen, were held steadfast for centuries ; not by bolt, clamp, mortice, or any other artificial strength, but by their own weight—the invisible attraction of all things to a centre. *The Order*, to which those craftsmen belonged, resting on pillars that never crumble—to remain when dome and turret and tower have gone down to dust—is kept in position by no unnatural forces, legislative power, or any human contrivance, but by the spontaneous, silent, irrepressible tendencies of heart and intellect, the cohesion of generous sympathies, the gravitation of the soul upward. You cannot stop the flow of the rivers, running from the hills to the never-full sea, nor suppress the impulse of genial spirits thronging to harmonious association. Therefore Masonry has lived, and will live till man ceases to exercise his social faculties, to cultivate and enjoy the emotions and finer feelings and to admire the symbols and illustration of all his better nature.

Whether a permanence of thousands of years in a changing world, whether the testimony of Masonic martyrs, whether the sign-saving life in merciless battle and massacre, whether a calm and determined endurance of public odium and obloquy, whether a never-broken, never-shaken union and unanimity over the whole globe, whether peace and good will in life, and the evergreen at the grave, *indicate anything*, the public have some opportunity to judge.

It is somewhat apparent at this time, in this place, that *we* at least are satisfied. We celebrate the victory of these surviving standard bearers of trying times. We consecrate a new fortress to the cardinal virtues and the tenets of our profession, with appropriate surroundings and good omens. Here are the anchor and ark, the coffin and the way to the stars, and many such silent emblems, more impressive than speech. There is no need of any voice here to speak to others in our behalf, or to speak to us of duty or destiny while these walls remain. Their Masonic address never ceases. And we are honored with the approving

countenance of the sex of which but one was ever said to be a Mason. We accept your presence gratefully, as a sign of encouragement and the pass of respectability. The favor of your approbation shall live in our remembrance. Our future proceedings shall not be unworthy of the good name which your courtesy thus publicly confers upon us. There will be no cause to fear that our work here will conflict in any manner with your best and strongest earthly influence, or with the interests of that domestic institution, divinely ordained in the Garden of Eden.

Brethren, this is an occasion for caution as well as congratulation. The dangers of prosperity are not less than those of adversity. And when this hall—a feeble emblem of success—is dedicated to its uses, let us renew our devotion to the precepts of the Fraternity, in an earnest, enthusiastic Masonic life; striving ever, as mountain-travellers, for the highest point in view, which but leads to still higher beyond, that so we may, if possible, be worthy successors of the great and good who have gone before us, and help to bring on a brighter page for history and a happier age for man.

THE A. AND A. RITE IN CINCINNATI.

A CORRESPONDENT writes, that the Chapter of the Christian Order of Rose Croix, and the other bodies of the Scottish rite, at Cincinnati, celebrated the late Christmas festival in a very appropriate and effective manner. The Chapter of Rose Croix was opened in due form and elevated to its high grade, seven worthy Knights of the East and West. After which the officers for the current year were elected as follows:—Bro. Geo. Hoadly, M. W.; J. C. Holensshade, S. G. W.; Wm. B. Dodd, J. G. W. The names of the other officers have not been furnished us.

On the 27th, being St. John's day, a Consistory of S. P. R. S. 32d degree, was opened in due form for the election of officers for the ensuing three years, when the Ill. Bro. E. T. Carson was elected Sov. Com'r.; Hon. Geo. Hoadly, 1st Lt. Com'r.; J. H. Gerard, 2d Lt. Com'r.; and the officers were duly installed.

On the 15th Feb. last, Dalcho Council of Princes of Jerusalem assembled and advanced seven worthy Brethren to that eminent degree. On the 16th, Cincinnati Chapter of Rose Croix was opened in form, and eight Princes of Jerusalem were admitted to that high grade. On the 17th and 18th, an areopagus of Knights of K-H, was opened and eight Princes of R. C. were elevated to the several grades from that of Grand Pontiff to Knight of K-H, and were proclaimed in due and ample form Kuts. of the Black and White Eagle.

At the close of this interesting week, Gibulum Grand Lodge of Perfection had its officers publicly installed. The great moral worth and social position of the officers elect, their rich and magnificent dresses, and those of the Council of Princes of Jerusalem, who were in attendance, and the beautiful and impressive ceremonies of installation, imparted great interest and beauty to the occasion. At the conclusion of the installation services, Bro. Hon. Geo. Hoadly, T. P. G. M. of the Lodge of Perfection, delivered an able and interesting historical

address, on the ancient and accepted rite. After which the Brethren and invited guests repaired to the Banquet Hall, where was spread a bountiful repast. Having enjoyed themselves here for a reasonable time, the Brethren separated, well pleased with the occasion and its ceremonies.

THE WASHINGTON MONUMENT.

THE inauguration of the magnificent Monument to Washington, which took place at Richmond, on the 22d February, will form an epoch in the history of Virginia. It appears from the published accounts of the ceremonies, to have been an eminently successful and brilliant pageant, and in all respects worthy of the patriotism of the people and of the memory of the great man and Mason, in honor of whose name they were assembled. A thousand pleasing and appropriate things were said and done—and well said and done—but for which we can find no room in our pages, even were this work the proper place to record them. We do not, however, feel at liberty to reject the admirable address of Past Grand Master ROBERT G. SCOTT, Esq., and therefore lay it before our readers entire:—

ADDRESS.

GOVERNOR WISE:—The last stone has been laid, and the Statue in honor of the Father of this Republic, now stands out, beautiful and perfect in all its proportions, to speak to coming generations, the gratitude of this noble old Commonwealth, towards him who all proclaim to have been “first in war, first in peace and first in the hearts of his Countrymen.” Eight years have rolled on, since on this now sacred ground, we stood here, my Masonic Brethren, to aid in the imposing ceremonies, of laying the Corner Stone, of this now complete and unsurpassed work of art and of genius.

The ravages of time have taken from us our honored and respected then Grand Master, while his accomplished compeer and associate, the lamented HUNTER, no longer mingles with us in the labors of this joyous day. While we mourn the loss of such bright lights of our ancient Order, we have yet, my Brethren, many, many blessings to thank our great and good heavenly Father, He has permitted us still to enjoy. For myself, that I am spared to be here to-day, and to be the honored representative of the family of Masons of Virginia, and for them briefly to speak on this glorious occasion, I must say, I am most profoundly grateful, and that it gives me joy and happiness. To no merit of my own, do I attribute this selection, but more to the kind remembrance of my association for now nearly fortyfive years with Masonry in this State, and in that time to have shown a constant and ardent devotion to its cause and its prosperity.

At all past periods in the history of our Country, the Masonic Body of the United States, have with perfect unanimity, zeal and devotion, manifested the most profound veneration and affection, for the great and good man, in honor of whom, yon beautiful Statue has been erected—that body has ever venerated and

loved him for his virtues, and have admired and valued him for his wisdom, his public services and his patriotism. His model life has taught us the ways of goodness, of usefulness, of purity, of purpose and firmness of action. Rising in the majesty and power, flowing from a course of lofty action ; prompted by the most pure motives, he died as he had lived, the adored of his Countrymen, and the admiration of the world. Belonging to us, and connected with our Order by the most constant association, he shared in its honors and in its labors. At a very early age he became a Mason. In the prime of manhood, he was our friend and associate. And in the wane of life, he remained an active and warm friend of the ancient Order. His funeral was attended by hundreds of the Craft, and judging by his actions and his precepts while living, we may justly suppose, that to his spirit, none of the honors bestowed on his memory, were more acceptable, than those bestowed by his Masonic friends and Brothers. And here, my Brothers and friends, it may be truthfully claimed, that the principles, practices and doctrines of our beloved and ancient Order, made at an early period a deep and abiding impression on the character and after life of this good and mighty man. His was a mind and temper most susceptible to the influences of all the great and good doctrines of Masonry. Firm of purpose—just in design—unselfish in action—loving the right—bearing with the faults of his fellow man—humane—kind and charitable—obedient and loyal to the just laws of his country—his whole character was but the type of the pure teaching of Masonry. Born about the same year when the first Masonic Lodge in Virginia was opened at Norfolk, as Royal Exchange Lodge, No. 175, God in his providence, seems to have designed the intimate connection between him and Masonry, which was afterwards formed and continued as long.

Dared I to trespass on the time assigned to other minds who are to follow me, on this most interesting occasion, I might tell you of his initiation in Lodge No. 4—of his advance to the sublime degree of a Master Mason—his election to the high honor of Master of Lodge No. 22—his presidings over its labors—his working for the Order for more than a quarter of a century, and up to the period of his death—his acknowledgment of the priceless value of the teachings and doctrines of Masonry—in a series of letters, dictated by his own ripe judgment—almost to the day of his death. And to all this I might well add, as evidence of the fruits of his labors, the marked Masonic honors, that were showered on him, by numerous Masonic bodies, in his appointments to high offices, in his selection to represent the Order on great occasions, and in innumerable most affectionate and fraternal addresses. But I am admonished that we have but an humble part here to perform, and that however much many here would be gratified with such a sketch, it would interfere with, if not mar, many of the most imposing parts of this day's ceremonies.

The Records and History of the time from 1756 to the time of the death of our beloved Brother, George Washington, all establish beyond question that he was a devoted and distinguished Mason. That in peace and in war, he turned neither to the right nor the left from his duty to the Order. That often while Chief Magistrate of the Republic, he put aside the robes of office, and mingled with the most humble, in Masonic association and labor. How becoming then,

is it for us, to be here to-day, and to mingle in this crowning act in commemoration of the virtues and the services of our great and good Brother, and to join with this immense throng, of all ages—sexes—conditions and pursuits in life, in this wonderful testimonial of the eternal gratitude of a great people to this Benefactor of his country and his kind, after nearly sixty years have rolled on since he was placed in the silent grave. 'Tis the solemn offering of the second and third generation to mark their remembrance of, and to offer up their homage to the memory of this mighty man, whose equal in all the attributes of goodness and greatness, this world has never yet seen. To us, who have received and now enjoy the many blessings of civil and religious freedom, and who boast this day, that we are free citizens of this vast and powerful Republic, how cherished and dear should ever be the name of Washington, by whose valor, whose skill, whose statemanship, whose patriotism and whose wisdom, these were won from a foreign foe, and guaranteed by a Constitutional Government. Yonder incomparable Statue is but an imperfect offering to such vast blessings. It speaks to the eye. It may be a lasting memorial of our thanks and our gratitude. But this is nothing, absolutely nothing, if we strive not to imitate, and implicitly follow, the advice and practices, of the great original. It were hopeless to expect, that the best would ever equal this pure and admirable preceptor—but all may profit by his example. And so, thanks be given to an all-wise Providence, I here boldly pronounce, has been the influence of the name of Washington, in the past history of our Country. Dead though he be, entombed now for more than fifty years, the magic spell of his name, his counsel and his deeds, are often controlling in the affairs of our beloved Country. In his case "the dead do govern, and the living do obey." It is through his magic name—the good, the wise, the patriotic—the mighty dead, whose model life, has never ceased to influence and mainly to direct the destiny of this great people.

The obedience of the living, has been, when the times of trial have arisen, never yet withheld. This is a higher, far higher offering to the memory of the ever-to-be beloved and admired man, than any frail Statue, chiselled out or perfected by the most accomplished artist. Let us then here to-day, on this the anniversary of the birthday of this wonderful man, in the presence of this assemblage of thousands, under this bright sun, and before our Country and our God, each for himself, solemnly determine never to put aside the teaching or condemn the practices of him, to honor whom that Statue has been by the devotion of Virginia here erected.

Then we shall give perpetuity to his heroic example; have secured the fruits of his incessant toil and labor, his self-denial, his wisdom and his patriotism. Then shall we for all time have guaranteed the inestimable blessings of permanent and just and good government. Then shall we crush out strife and faction, and advance peace and kindness among our people. Then shall we perfectly enjoy all that his patriotism had designed and his wisdom had offered to bless his countrymen. And then shall we have created a monument more durable, than human hands can contrive; it will be a living, enduring obedience, in a long stream of generation to the parting and paternal appeal of Washington to his Countrymen. But I must turn from this theme; its fullness and its richness, I leave to your intelligence to exhaust.

With us of the Masonic Order it is a subject of sincere satisfaction, that the designers of this finished and beautiful Statue, should have associated with Washington, so many others, bright lights of Masonry. Among them, none can be more honored than the names of Marshall, Lewis and of Nelson—the great jurist, and the gallant soldiers. Of Henry and Jefferson, and Mason, none speak, but with reverence, admiration and love—all were first in different characters.

Henry, whose burning eloquence stirred up the zeal and indignation of his countrymen against the authority of an oppressive Government—Jefferson, whose prudent counsel and vast foresight, made him the Nestor of the Patriots of our Revolutionary times—Mason, the accomplished and stern Senator, who never failed in faithfulness to his country and her people; and Lewis, the great pioneer and captain, in the conquest of the vast western domain of Virginia, and the tried and confidential friend of Washington, with Marshall and Nelson, all cluster, on this lovely structure, around him who in the past has had no equal, and never will have an equal in all time to come.

Marshall and Nelson are freshly remembered, as our good and trusty Brothers. Many of us have seen the manly form of the first mingling in our Lodges, marching in our processions, and with the kindness and softness which ever distinguished him, associating with us all. Up to the time of his death, his steadfast adherence to our Order, was as signal, as his professional and judicial career had been brilliant. How justly proud should we all be, that our Country has been so prolific in the production of so many and such good and great men, each performing his separate and distinct part, and all working in perfect harmony, to accomplish a common, a great and a good end. No time in the history of man, has ever given at once such a galaxy of honesty, virtue, patriotism and wisdom, as that in which lived the seven, whose statues are to adorn this Monument.

But when we shall have completed our work here, when Marshall and Nelson, Mason and Lewis, shall find their places beneath Washington and with Henry and Jefferson, and all shall be done, which human skill can do, to perfect this great work of art, our hearts yearn for something more than this. It is but the first step of duty and of gratitude. The ashes of Washington repose unhonored on the Banks of the Potomac. Misfortune or vice may place them beyond the reach of our people, and make them the profitable property of the unprincipled and avaricious. Let no such national disgrace dishonor us. While we gather around this Statue, and lift up our voices in praise of the memory of this Benefactor of our Country, we shall give the best evidence of the sincerity of our professions by saving his grave and his remains from the ruthless possession and enjoyment of the avaricious speculator. Come then, and with one heart and mind and soul, and an undivided sentiment, and proclaim, now here, on this altar, that the Tomb of Washington shall be saved. Nobly have the ladies of Virginia and the South begun the work. Cheerfully, and most liberally, have they been sustained by many in the North and East. Gloriously have you, my good and old and beloved Brothers of Virginia, come in with your aid and proffered a scheme, which, I here predict, will save Mount Vernon, as the resting place of Washington, for generations to come. I congratulate you

all, on the commencement of this holy work ; it is alike becoming in you, and due to the memory of the Father of his Country and a good Mason.

TOUCHES ON THE TRESTLE-BOARD—NO. 3.

INNOVATION AND REBELLION.

"The will of the Majority for the Good of the Whole." *An Ancient Landmark.*

THERE is not in the whole system of Masonry a more loyal or pacific principle than the above old Landmark of the Order. It has come down to us, hallowed by the experience of ages and confirmed by the prosperity of every well-governed Lodge, as the dictate of wisdom and the precursor of harmony. Like all great elementary axioms it carries on its face the impress of truth, and wherever observed and applied it will be found that the chain of friendship and Brotherly love cannot be easily broken. In political franchises and in some social institutions plurality in elections may be deemed expedient ; but in the Masonic Fraternity a majority at least is required and can alone determine our choice of officers ; without it we could have no assurance of selecting our best and wisest to rule over us.

But this is not all. We are solemnly bound to submit to the rulers we have chosen. We owe them allegiance. The ancient Constitutions, Laws and Landmarks of the Order are obligatory and imperative upon every member of the Fraternity. No individual has a right to declare war against the Lodge to which he belongs. No Lodge can rise up in opposition against, or secede in open rebellion from, the Grand Lodge to whose jurisdiction it is amenable. A procedure of this kind not only would violate every principle which binds Masons together, but endanger the life of the Institution. Even for a Brother to maintain and cherish such a reserved right, would not only show a looseness of moral principle, but tend to the loss of confidence and good faith among his fellows. Our Institution differs from all others on earth. It leans not on armies for its security ; it seeks no police to maintain order ; it does not even depend on Church or State, human laws or municipal government for its protection ; it has no power over life or limb of any of its members ; its only punishment for violation of duty or Masonic criminality is admonition, suspension, or expulsion ; and yet it has existed for ages. For its strength has been in the union of good men and true—in the fidelity of its members—and in its conservative principles and loyalty to government. Nature does not abhor a vacuum more than the upright and intelligent Mason abhors a deviation from our ancient Landmarks and usages, founded, as we believe, on virtues which adorn the soul and on the purest affections of the heart.

Indeed, Masonry is, in its very nature, a conservative Institution. We love improvement and desire to keep up with the intellectual progress of the times ; but we touch not matters essential to our existence. We see every thing around us subject to change in this age of locomotive and telegraphic rapidity ; laws, governments, manners, tastes, habits of life and mental pursuits, all seem in a state of transition, as though human society needed remoulding. In the midst of such fluctuations and novelties the frame-work of our Order has stood un-

decayed and unchanged; it is firm and unshaken as ever. We seek no change. We court not the hand of the modern reformer. While everything on earth seems to lie at the mercy of the innovator, and the train of men's thoughts is subject to strange revolutions—while the old adage is continually verified,

“Tempora mutantur, et nos mutamus cum illis,”

the times change and we change with them, we are content to abide by old Landmarks and perpetuate to others the same Institution we have received from our ancient Brethren. We believe that a Mason who lived almost a thousand years ago, under the reign of King Athelstane, and one now in the bloom of life under the regency of Pres. Buchanan, would know each other and meet on the same level if the dead could return to earth—so little variation has there been in Masonic principles and Masonic rites in all the essential properties of ancient Craft Masonry.

I have been led to this train of reflections by some recent events and innovations which have occurred in some branches of the world-wide Fraternity, and cast a gloom over the hearts of some of our oldest and most loyal Brethren; Brethren, whose attachment to the Institution the severest trials of adversity could not diminish, nor the floods of party combinations quench. True it is, that the great ordeal has passed by, and a prosperity never before equalled has followed. Yet, while Masons have been made beyond all precedent, and Lodges have been multiplied in every part of this immense empire, is there not reason for anxiety and some alarm? There are signs in the sky—there are clouds gathering in the West—there are portentous troubles even on the borders of New England. The notes of anarchy are echoing along the waters of Ontario, and down the banks of St. Lawrence from Canada West—a rebellion in the form of a new Grand Lodge; there are already three or more Grand Lodges in the great State of New York; and there are secessions and opposition to the Gen. Grand Chapter and Gen. Grand Encampment of the United States. Of the origin or the causes of such discord, I speak not in this summary view. I refer only to the fact, and such things ought not so to be. There must be fault—perhaps criminality, somewhere; but there should be no such stain on the escutcheon of the Brotherhood. Even venerable time-honored England, from whence came our Institution in this country, has reason to mourn a secession or schism in one of her important branches at home.

There is something wrong somewhere. Perhaps the prominent causes may be traced; and by considering and avoiding them in future, the united efforts of all good and true Masons may apply an effectual remedy. For we may be assured, that should calamity and sorrow ever again come upon the Masonic Fraternity, the source will be *internal*. It will originate in Lodges. No combination, nor conspiracy *outside* of our walls, can ever do us any serious harm, if we be only loyal to the cause, and faithful to ourselves.

Some of the evils which have menaced our well-being and harmony, and are viewed with grief by aged and experienced Masons, it may be well to consider, and in season take warning, if we would preserve our Institution pure and unchangeable. One of them stands out in bold relief. Masons have been made too numerous and too fast. There has not been a sufficient scrutiny into

character; a danger therefore of admitting bad men, men with whom in private life we cannot associate, has been the consequence. Selfish aggrandisement, political influence and a desire from unworthy motives to seek advance in a society so popular and prosperous at the present time, have led some to join the Brotherhood. Instances have been known of individuals rejected in one State, and then admitted in another, who afterwards, as Master Masons, have claimed the privileges of the Order; though beyond all doubt or question, under such circumstances they never should have been admitted into our sacred retreat. I once saw in a Lodge a member rise and in a fluent and impassioned speech—forgetful of his solemn duty, and casting aside the respect due to the Master who presided—threaten the Fraternity, that if on the second trial of a candidate he had proposed, another negative should be thrown, he would advise him to apply elsewhere for admission. This was rebellion with a vengeance. Let such conduct go unrebuked, and where would be the freedom of suffrage and the dignity of the Institution. It is to be hoped that such instances are rare, and may never occur again.

To cure an evil of this kind, there is now an excellent and standing regulation in the Constitutions of the Grand Lodge of Massachusetts, that every petitioner in his application shall set forth, *whether he has or has not applied to any other Lodge for initiation*. Then the Lodge can judiciously act on his petition, and by inquiry through a Committee, do justice to merit and avoid imposition. Such a regulation in every Grand Lodge in the United States would be found a wise precaution—a caveat against deception.

The Master of a Lodge wears the regalia of great power. It is given to him by ancient Masonic usage—by the Constitutions of the Grand Lodge—and by the By-Laws of the Lodge over which he presides. His prerogatives are personal and attached to the office; he cannot depute them to another by proxy; in his absence one of the Wardens must preside; and if they are each absent, there can be no legal meeting. He is bound to keep within the circle of Masonic law. But his power is never to be exercised in an arbitrary or partial manner. He is amenable to the Grand Lodge for dereliction of duty and holds his office only for a year, although he may be again re-elected. The power, therefore, of a Master, great and irresistible as it may appear, is so limited by time, and subject to such checks and balances, that obedience becomes a virtue. We cordially and wittingly give him our respect, and hold it a privilege in every Brother to aid him and cheer him in his arduous labors.

Whence then can come oppositions, heart-burnings and rebellions? Do they originate in the breasts of true and faithful Masons? Never. Look then to the lives and characters of all those craftsmen, who aim at innovation or revolution among the Brotherhood. Are they not men of ambition, unquiet, uneasy, seeking only their own good, and turning Masonry into a stepping-stone to popular influence? Of some such the reputation would not bear inspection. They were never made Masons in their hearts. It is said that the angels fell from ambition; and may there not be instances, where even a forth-putting, aspiring Mason like them, would think it

“Better to reign in hell, than serve in Heaven.”

Such men are dangerous. They only wear the Lambskin for private ends. They should be watched, rebuked, and even expelled, if reform cannot reach the head, nor repentance touch the heart.

The severity of these remarks may appear to some of the readers of this periodical too harsh and uncalled for; but they are not made unadvisedly. The timely and greatly-needed caution in the Magazine of March last, touching rebellion, and coming too from a source which long experience, faithful services and a perpetual vigilance for the honor and dignity of the Order have so much endeared to us all, it is entitled to most serious consideration, and has induced the writer of these Touches on the Trestle-Board to speak of the danger to which we are exposed. It was a custom some years ago, when enthusiasts hungered and thirsted after more savory and high-seasoned food than a venerable patriarch of the holy oracles could give, to poll off and leave the hoary locks of age to droop in penury; and by the aid of the discontented form a new society for some boy to tickle the palate with the rich viands of rhetoric. There was never such a custom among true and faithful Masons. To divide a Grand Lodge into sections, and out of one make two or three independent Masonic sovereignties, is not ancient Craft Masonry. It may belong to a new Order of reform. It may savor of the delectable doings of Perfectionists. It never came from the Temple of King Solomon;—not even after the Babylonish captivity.

To preserve the Institution pure, and transmit it to distant ages, we cannot be too careful in eschewing all innovations and novelties. The Lodge-room is no place to try chemical experiments, broach new theories, or introduce schemes and projects for more light. It is enough for us to improve what we have—the sun in the heavens—the Bible on the altar, and the Master in the chair. The Landmarks of the Order must be sacredly and universally cherished. While the ardent and energetic movements of our younger Brethren are needed and honored in the execution of the important work, we should never lose sight of the voices of experience, and the salutary influences of our fathers in Masonry, whose faithful services, in the dark days of hostility and oppression, defended the Capitoline Mount from the Goths, and contributed so much to our present unparalleled prosperity. They will soon be gone forever. Honor them while with us,—before the golden bowl be broken.

Though clouds and darkness may sometimes gather around our sacred retreats and excite some foreboding and anxiety in looking forward to the future, yet it is a source of no small confidence to reflect that Masonry is so truly a conservative Institution. In its very nature and frame-work, it contains a vital and restorative power, which sooner or later will correct every evil and revive a healthy and vigorous course of action. With all the errors and eccentricities of the times in which we live, we still have reason for much congratulation; and it would be well to reflect in hours of depression on the words of Arch Bishop Hooker in his great work on Ecclesiastical Polity, which seem so aptly to chime in, and, as it were, dove-tail with these views. "We all make complaint of the iniquity of the times; not unjustly, for the days are evil. But, compare them with those times wherein there were no evil societies, with those times wherein there was as yet no manner of Public Regimen [Government] established, with those

times wherein there were not above eight righteous persons living upon the face of the Earth : And we have surely good cause to think, that God hath blessed us exceedingly and hath made us behold most happy days." *Lib. 1, Sec. 10.*

In looking around on the Fraternity of New England, our fear of innovation dwindles into shadows, and our faith in the stability of the Art increases. The Grand Lodge of Massachusetts—with her nearly one hundred subordinate Lodges, never stood higher in the world of Masons. Around her pillars the ivy of antiquity already puts forth its tendrils and leaves. From the walls of her inner chamber hang the portraits of a long list of distinguished Grand Masters—from the honored Price, of nearly a century and a half ago, to those who are still spared to cheer us by their presence, and counsel us by their wisdom. She has ever stood firm under many trials, and her light and influence have been felt on every lofty hill and low vale in this vast Republic—in regions where the Southern Cross looks down from the heavens—and among the golden mountains and shores of California ; and our faith is strong and immovable as the deep-rooted hills of her Fatherland, that she will never depart from the ancient Landmarks of the Order.

I. H. S.

DEDICATORY ODE.

Written by Rev. Br. T. J. GREENWOOD, for the Dedication of the new and beautiful Hall recently erected by Strafford Lodge, at Dover, N. H.

"THE Groves were God's first Temples," made
That man might early learn to praise,
And bowing in the sylvan shade,
To Thee O God, his homage raise !
But LIGHT advanced ! New Temples sprung
Beneath the craftsman's skilful hand,
That grateful love might find a tongue
Where "Wisdom, Strength and Beauty" stand.

Yet not where Sabbath bells alone
Invite the soul, our God we find,
But where ingenious toil is known
He deigns to bless the expanding mind.
This Fane, Oh God ! our hands have reared,
To aid us in our work of love ;
An while we've toil'd, Thy smile hath cheered,
Approving from Thy Throne above.

We own Thy light ! we plead Thy grace,
To crown our labors day by day,
That this may be a hallow'd place,
To speed us on our pilgrim way.
Oh let us wear the triple crown
Of "Faith, Hope, Charity" divine,
That Thou our humble gift will own,
While Glory, Honor, Praise are Thine !

GRAND ENCAMPMENT OF U. STATES.

WE give in our pages the present month the conclusion of the able and interesting address of the M. E. Grand Master of the Grand Encampment of the United States, before the Grand Commandery of Ohio, and take pleasure in again recommending it to the attention of our readers, but more particularly to that portion of them who may be presumed, from their connection with the Templar Orders, to feel an especial interest in the matters discussed.

In the introductory remarks appended to the first part of the address, as given in our last, we remarked, that, "it was doubtless due to the State Grand Encampments that the new Constitution of the national body should have been submitted for their examination and approval, before any attempt had been made to put it in operation." This, we understand, has been interpreted in certain quarters to imply, that such submission was *obligatory* on the part of the national Grand Encampment, and that the "approval" of the State Grand Encampments not having been obtained, the amendments to the Constitution, as adopted at Hartford, are void and of no effect. No such meaning was intended, nor does the language employed authorize any such conclusion. The General Grand Encampment, from its earliest organization, has always reserved to itself, by an express provision of its Constitution, a full and perfect right "to revise, amend, or *alter*," its organic law, at any and every triennial session—two-thirds of the members present voting therefor; and the legality and binding force of such alterations and amendments, on parties acknowledging the authority of the Body, have never to our knowledge been denied or called in question, until within the past few months. That the amendments adopted at Hartford, whatever may be thought of their expediency, were legally and Constitutionally adopted, is undeniably true. All that we intended to intimate was, that in our opinion the Grand Encampment committed an "oversight or mistake," in not submitting the amended Constitution to the approval of the State Grand Commanderies, before promulgating it as the supreme law of the Order. And this was said, not from any doubt of the legal ability of the national Body to give the amendments force and validity, by its own act, but mainly in view of the changes that had been made in its title and those of its officers, and which necessarily involved corresponding changes on the part of its subordinates. These changes, though of little importance in themselves, were calculated, as might have been foreseen, by subjecting the latter to much inconvenience and expense, to give rise to more or less of dissatisfaction, that would probably have been averted by the course suggested. It was in view of this consideration, and in the belief that, in a matter of

this kind, involving no principle of right or obligation, but a simple question of *expediency*, or rather perhaps of *policy*, that we thought, and still think, though not required by any existing law or regulation, it "was due to the State Grand Encampments," as an act of courtesy at least, that the Constitution, in its new draft, should have been submitted for their approval. That it was not so submitted does not, however, invalidate or lessen its authority, or the obligation of fealty to it, just as it stands. It is the organic law of the supreme Body, and the supreme law of its subordinates. From this there is no escape.

A CASE OF DISCIPLINE.

———, N. C., March 5th, 1858.

CHARLES W. MOORE, Esq., Boston.

Dear Sir,—An unfortunate difficulty exists in our Lodge at this place, in relation to the offense of *evil speaking* among Brethren. An attempt made last night to investigate it, resulted in numberless disputes on points of Masonic law, and although authority was produced from your Magazine on some, the authority of Brother B——, (a Mason of some eminence in N. C.,) on others, together with the oldest and best Masons in our Lodge, mostly all concurring, yet the difficulty has assumed so much of bitterness and partyism, that many are disposed to over-ride them all. Wishing to have the very best authority I can get, by our final action at the next regular communication, I make free to address you this for the purpose of eliciting answers to the following questions. I will state the case briefly first.

A. and B. fall out, (both members of the Lodge,) and A., for the space of some eighteen months, denounces B. before Masons and the public at large, for a villain, and in all sorts of terms, and avows his determination to drive him from his position (as president of a school) and this section of the country. On being remonstrated with, he refuses to stop doing so, and declines to prefer any charge against B. in the Lodge, and continues to visit the Lodge, of which they are both members. A. is finally charged for this evil speaking, admits the truth of said charge, and justifies, by alleging that B. is an *unworthy Brother*, and goes on to offer proof, &c. Now for the queries:—

1st. In his justification can A. show facts of which B. had been guilty before he was made a Mason? (1)

2d. Can A. have the benefit of those facts to justify himself, if those facts were known to him for several months previously to the falling out, and during which time he was the ardent friend of B., and recommended him to the position which he now occupies? (2)

3d. Can a Brother be himself the sole judge of the unworthiness of another Brother, or does that judgment rest with the Lodge? (3)

4th. Are we not bound by our Masonic ties to treat every Brother as a *worthy Brother*, so long as he remains in full fellowship and uncharged, in the same Lodge with us? (4)

5th. If a Brother is aware of serious and solemn charges against a Brother, and for two years refrains from charging him, but permits him to occupy his position in the Lodge, is not this culpable and unmasonic? (5)

6th. If A., on his trial, is permitted to make these charges against B., to show him unworthy and offers no other evidence of their truth, and B. in the same manner denies them, is there then any evidence before the Lodge to sustain A.'s justification ? (6)

7th. Would letters from persons in a distant State, not known to us as Masons, and whose hand writing even is not known to us, addressed to A. without the knowledge or privity of B., be good and legal evidence of the facts charged by A. ? (7)

8th. When on trial the prosecution has closed, and A. has replied and retired, that the vote might be taken, is it competent or proper to postpone the final vote to a subsequent meeting, and is it proper for the Lodge or the W. Master to say whether or not there shall be a postponement ? (8)

9th. After the speaking of the evil words by A. is proven and admitted, is it not irregular and improper that these matters, in justification (or extenuation) should be heard at all, until after the question of "guilty or not guilty," is pronounced by the Lodge ? (9)

These are nearly all very plain and well decided questions, in my opinion, and it may seem like giving you unnecessary trouble to ask your advice, but nothing but high authority, distinctly given, will have any weight in the excited state of our members.

You will confer a great favor on myself and perhaps advance the cause of pure Masonry, by answering as soon as convenient. Our next meeting will be on the first Friday in April, by which time I should like to have a reply. We have a large, and heretofore a most flourishing Lodge, and a respectable Chapter, in this place, but I much fear, unless we get this unfortunate difficulty nipped in the bud, that we shall decline, as the parties are both influential.

I am, yours, respectfully and fraternally,

Z. B. V.

(1.) Great moral delinquencies, committed before initiation, may, doubtless, under certain conditions and limitations, be made available against a newly admitted member of the Order. But before they can be so used, it must be shown, that the offences were wholly unknown to the Lodge, by reason of being of such a character that a knowledge of them was unattainable at the date of the member's reception ; as, for example, a great crime committed on the eve of initiation, but undetected until after the admission had been consummated. In such a case, the crime, if of such magnitude as to render the further connection of the delinquent with the Lodge, a public reproach to it, and therefore inimical to its prosperity, would constitute good cause for expulsion. So, also, in a case of less magnitude, but where the delinquency would have barred the initiation had it been known at the proper time. But, in such a case, it must be shown that the member, by his subsequent good conduct, has not atoned for his offence ; or, in other words, that he has manifested no sufficient evidence of repentance ; but, on the contrary, that his present "life and conversation" are such that the Lodge cannot allow of his continuing his

connection with it, without danger to its internal peace and prejudice to its public reputation. In a case like this, criminal or great moral delinquences, committed before initiation, may be used as cumulative evidence on the trial, for the purpose of showing that the general character of the accused, past and present, is bad ; that his admission into the Lodge was the result of a want of proper information, and that the longer continuance of his connection with it, would endanger its good name and prosperity.

(2.) It is very certain that it would not be competent for a member to avail himself, *for purposes of revenge*, of the delinquences of another member, committed anterior to his initiation, and which, as evidenced by his subsequent friendly relations, he has long previously come to regard as matters to be forgotten and forgiven. This would be neither Masonic nor just. Under such a rule there would be no room for repentance or forgiveness.

(3.) The accuser cannot sit in judgment on the accused. An opposite rule would be monstrous. He has an undoubted right to his own private opinion, but the case being on trial, the "judgment rests with the Lodge," and to its decision the accuser is bound to submit.

(4.) We are certainly bound to respect the rights of every Brother, and to regard and treat him as a Mason in good standing, while he remains in fellowship with the Lodge. Whether he be *worthy* of the relation he holds to the Lodge, may be a subject of individual difference of opinion, but such difference will not authorize nor justify any disparagement of the Brother's character. If any member knows another to be unworthy, it is his privilege to accuse him before the Lodge and put him on his trial, but he may not accuse him, without affording him an opportunity to justify himself. Such a course would render the accuser liable to discipline before the Lodge.

(5.) We should regard the neglect to bring the charges, as indicating that the Brother was satisfied the offence had been atoned for, by repentance and subsequent good conduct ; and we should also hold that the lapse of two years, was a sufficient bar to his bringing the charges at the expiration of that time.

(6.) No Lodge would be authorized to convict on such evidence.

(7.) Such evidence would be of no avail.

(8.) We think the vote should be taken at once, unless postponed by consent of the parties. We are clearly of the opinion that the Master would not, of his own authority, be justified in postponing it ; and the reasons must be very strong indeed where such an interference on the part of the Lodge would be justifiable.

(*) It would doubtless be proper that all matters in mitigation of punishment, should be heard after the verdict. We do not readily perceive how they could be urged before it is ascertained whether an offence has been committed or not, and this can be known only from the verdict of the Lodge.

We have answered these interrogatories very briefly and hastily, but trust what has been said will answer the purpose of our correspondent; and we shall greatly rejoice if it contribute in any measure to a reconciliation of the existing difficulty. Let the two Brethren at variance remember that "to err is human," and become reconciled. This would be more in accordance with the spirit and teachings of Masonry, than are their present relations to each other.

ADDRESS OF HON. WM. B. HUBBARD.

[Concluded from our last.]

HUGH DE PAYENS, and then Bishop (afterward St.) Aldemar, with seven others, in 1118 first founded the Order at Jerusalem, and took for themselves, the humble but glorious name of "Poor fellow-soldiers of JESUS CHRIST." Their great and holy mission, of protecting weary Christian Pilgrims, against the Saracen and the Infidel, of dispensing charity, feeding the hungry, clothing the naked and binding up the wounds of the afflicted, of defending innocent maidens, destitute widows, helpless orphans, and the Christian religion, it is not my purpose to enlarge upon. They were poor, virtuous, devoted and *vow-abiding Christians*. Soon their merits became so conspicuous that they had assigned them quarters near the Temple and from thence were known as Knights of the Temple, or Knights Templar. As is well known to all who have read the history of our Order, they became renowned throughout Europe, as well as in the East, for their valor, and heroic deeds. Their government in their own peculiar form, was over all their members, in whatever civil government they may have lived. Theirs under Providence was from the beginning a peculiar Institution. It originated with the nine I have mentioned. HUGH DE PAYENS was the first Grand Master and head of the Order. The first Subordinate established on the continent, was a Preceptory, also called a Commandery, and when established, consisting of nine worthy Knights of the Order, (and hence the origin of our rule, to require nine to form or open a Commandery.)

After that, as their fame, numbers, and power increased, Subordinates were established over the most of Europe, inclusive of England. These were known as Pories and Preceptories. All emanated from the Parent-head, the Grand Master and Grand Officers of the Order, in conclave assembled—or on pressing occasions by the act of the Grand Master alone. The important measures and general interests of the Order were considered and disposed of, in conclaves composed of the principal officers of the head Government, and the high officers

of Pories, and in some cases of Preceptories. On the death or resignation of their Grand Master, the next officer in command (Mareschal or Marshal, and answering to our Deputy) discharged the duties of the Grand Master, until a successor was elected. This was done in an assembly or conclave of the religious and military officers called a Chapter. They had statutes for their general government, and all were alike subject to them.

Now the constitution of Knights Templar in these United States, will be the better understood by this brief history of the system of government by the "Ancient Templars." Like theirs of old, the governmental body is made to consist of the officers named in that government, present and past, and certain officers of the Subordinates, in person or by proxy. Like theirs of old, it recognizes no Templars individually, or by bodies, except such as are in fealty to it, while they of old, claimed jurisdiction over members of their Order, wheresoever and under whatsoever government they might live; ours limits its jurisdiction to the civil boundaries of the United States.

Theirs was created by themselves: Ours was in like manner created and brought into existence, not as an Order, but as a supreme or head government over all Templars in the United States, and by the Templars then composing the eight separate Encampments or Commanderies in person, or as represented by faithful fellow Templars.

They established statutes for their own supreme government and for all others. So does ours, by the American name of constitution. They established Commanderies, Pories and Preceptories, subordinate to the head government. So do we, by the names of Encampments or Commanderies. Their supreme or superior government had a constant supervisory power over all of their Subordinates. So has ours. Being a military as well as a Christian Order, the military relation of chief and subaltern pervaded their whole government. And such is the theory of our established government for Templar Masonry in these United States, manifestly apparent in the constitution adopted by the fathers of our Temple at New York, in 1816. Their supreme government regulated and established an uniform dress for all of its members. Ours has the same and unquestionable power, but I regret to say has not as yet exercised it. It was brought to their attention at our last meeting at Hartford, by me; and they were respectfully urged to act in the premises. A report was made therefor, by the learned and distinguished Templar, A. G. MACKEY, which was taken under consideration by the Grand Body until our next meeting at Chicago, when we may expect the action to be final.

But enough has been said to show that our system of government is in close accord with that of the "Ancient Templars," and at the same time, unlike other systems of Masonic General Grand Bodies—while the principles and teaching of Ancient Craft Masonry, to improve the heart and fit it for the honors that await a valiant Templar, are the foundation stones in the moral edifice devoted to Christian chivalry. And this from my investigations, was so from the beginning of our Order. Ancient Craft Masonry, then in the three degrees embracing the Holy Royal Arch, were possessed by the founders of our Order, and were con-

comitants of Templar merit and Templar power, wherever known or exercised, whether in Priors or Preceptories.

And here I take occasion to notice, that by the "system of Ancient Templars," no other Order or Masonic rite than the three degree of Ancient Craft Masonry was required of the noviciate. The Order of Knights of the Red Cross, is a prerequisite of latter days, and even now among Templars is only required by the Templar government in these United States.

THE ORDER OF KNIGHTS OF MALTA—has never been, even here, a prerequisite or intercalary degree or Order, to that of Templar. That Order it is believed, upon sufficient authority, was not like the Templars based upon Ancient Craft Masonry. "At all events abundant history and legends show that these "two Orders had nothing in common." Nay more, that they not only "never sympathized with each other," but that Templars had not Knightly confidence in that Order—and held themselves far above a Knight of Malta, in courage, devotion to Christian duty, and unspotted and unsullied honor. The Templars had, however, possessed themselves of the secrets of the Knights of Malta, and were careful to communicate them to every new-made member of their Order. Hence the Order of Malta is not honored with a name in our revised constitution ; but it was explained and understood at Hartford, while the revision of the present constitution was under consideration, that each candidate for our Order, on being dubbed and created a Knight of the most valiant and magnanimous Order of Knights Templar, should be instructed in the secrets of a Knight of Malta. That each Templar was entitled to them, and that they would be communicated the same as heretofore. Thus most appropriately conforming to our "Ancient Knights Templar."

It is not my duty or purpose to do other than maintain our constitution of the Grand Encampment as it is, when I make the remark that it would perhaps have been a still closer conformation to the "system of Ancient Knights Templar," if that beautiful Order, the Knight of the Red Cross, had not been required as a prerequisite to receiving the Order of a Knight Templar. It is not so required in England—and the closer we can affiliate with our enlightened Knights Templar throughout the whole of Christendom and of the world, the better for all. However, as this Order is so pure, so divine in its teaching, so interwoven with our American system, I have been disposed to maintain it in its present position with us ; and to accomplish the more perfect affiliation before alluded to, have opened a correspondence with some of the chief officers of the Grand Conclave of England and Wales, to get them to adopt it as a prerequisite, as we have done.

Another error of much moment has been promulgated by naked assertion, without facts, to which I would call your attention. It has been said that the Grand Encampment of the United States had accomplished the purposes for which it was created, and was no longer of use. We have seen, by the work of our fathers, what was the necessity and purpose of organizing the head government in accordance with the most ancient government of the Order ; to found and establish new Subordinates, from time to time, in States and Territories where they did not exist, and thus to extend the blessings of Christian chivalry over the

whole of the United States; to supervise all, and to keep them in fraternal relation to one another and to the chief head of the Order. In the faithful discharge of that duty, Subordinates have been increased, and State Grand Commanderies have been added, all entertaining the most kind and fraternal relations to one another, without one solitary note of discord until after the close of the Grand Encampment of 1856. At that time the records show that eleven State Grand Commanderies existed and fortytwo Subordinates, in States and Territories, wherein there were no State Grand Commanderies. With those individual Subordinates yet to be organized into State Grand Bodies; with a domain of Territory still remaining unoccupied, nearly, if not quite equal to the unoccupied Territory that existed at the time of the adoption of the constitution in 1816, an inquiry is made whether there was any longer use for the legitimate Grand head of the Order!! In three other of the States my warrant has been granted and issued for the formation of State Grand Commanderies, and in another State I have been notified of a like intention, thus making four more that will probably be represented in our next Grand Conclave or meeting. But with these, then fifteen State Grand Commanderies, more than double, nay more than treble that number will yet require the paternal and supervisory power to organize and bring them into the fold of the faithful. *The larger the number, the greater the necessity of having a chief governmental head over all.* Without it, the true "system of Ancient Templars" is at an end. The days of Masonic fealty and Masonic vows would be numbered. Numerous independent (now Subordinate) governments would arise, with equal rights and fierce determination to exercise power over the new Territories; conflicting and discordant rules, regulations and decisions would exist—collisions of opinion, any thing but fraternal, would arise, with no superior to prevent, settle, or harmonize them—irregular and clandestine Encampments would come into existence—pedlars of the Orders from foreign countries or from our own land, would be warmed into life, creating Templars and forming them into Encampments whensoever they chose, for money; and these so formed would claim their independence equally with the others—until the better men and Templars would withdraw from the asylums—add in the end, the high character and usefulness of our noble Order would be prostrated and destroyed. But I will not waste time in considering this evil further. Our Order is too well established, too strongly anchored in the affection of faithful and intelligent Templars, to tolerate for a moment a breach of their vows, their honors sullied, and a disruption of their union. Disappointed and reckless members, whose motto at heart is to "rule or ruin," may occasionally be found in our ranks, and who, like a second Erostratus, may seek to destroy our glorious Temple; but our whole army of *gallant and honor-unsullied Knights* would fly to the rescue, and hurl the traitors from battlement or tower, portcullis or drawbridge, into deep abyss of merited contempt and obloquy.

I would next call your attention to another erroneous impression that has been disseminated, to wit: that the time is near at hand, when the Grand Encampment must be dissolved for want of means to sustain it, and this, very shortly after the published statement of its affairs, financially and otherwise, in September, 1856. And inspection of its records, shows that none of the State Grand Subordinates

furnish any pecuniary aid for its support ; that all its revenues are derived from fees for granting Dispensations and Charters to new Commanderies, and annual dues collected from the same ; while they are not organized into a State Grand Subordinate. From this and only source, the treasury of the Grand Encampment has been steadily increasing for the last nine years, so that at the last triennial meeting, the funds on hand, were greater than at any other period in its history ; and the revenue from its dispensated and chartered Subordinates, by reason of their increased number, is much larger than at any other time. And looking to the large extent of Territory yet to be occupied, until in the future we attain unto at least sixty State Grand Commanderies, no fears need be entertained that its treasury will not be amply supplied. Nay, with the continued increase in its revenues, reasonably to be expected, and *with the continuation of the same rigid economy, and honest and worthy husbanding of its funds*, and keeping its surplus safely on interest, that has marked the past nine years, it is fair to infer, that by the time that all the remaining Territory of the U. States is formed into States, and each State embraces a State Grand Commandery, the interest upon the funds in the treasury will fully pay the expenses of our triennial meetings, without, as heretofore, requiring our State Grand Subordinates to contribute any sum whatever for its support. But in that very far distant future ; if from any cause a call should be made upon those Subordinates for support, five cents from each member, once in three years, would be abundantly sufficient to pay the whole expenses of the Grand Body ! No, my fellow Knights, the Grand Encampment of the United States will not be dissolved or destroyed. It is too firmly established in the heart affections of its *worthy* members. Large accessions are continually being made of talents, moral worth, and numbers ; and so benign has been its influence for good, that all true and intelligent Templars look upon it with honest pride and satisfaction, as the GREAT CONSERVATOR OF MASONRY throughout the United States of America ; while in the Eastern Hemisphere our glorious Order is highly respected and admired, as among the most powerful in numbers and impressive in usefulness, of any other throughout the world. The union of all its parts, under a common and chief government, the harmonious action of all the Subordinates toward one another and to the parent head, conforming in this respect to the Templars of old, has been the main, if not the sole cause of its unexampled prosperity, and of the high position to which Christian chivalry has attained in these United States. That high position will be maintained, and that prosperity will be continued to the latest posterity of the human race, by the same causes that have heretofore operated—a faithful adherence to the great fundamental and everlasting *principles* of our Order.

And now, my Brethren, let us look to our professions, and give more heed and more attention to our vows and obligations. All of these should be held most sacred. They should be recorded upon the tablets of our hearts, as they are indelibly recorded upon the books of Heaven's Chancery ; remembering that he who would willfully violate them is worthy of no better fate than that which befel Judas Iscariot ! A desire for independence of virtuous authority, and at the expense of fraternal and Knightly obligations broken, is corrupt and unholy.

He is most independent and has the moral courage to be so, who lives in sincere and constant dependence upon his Maker, and keeps ever before him a conscientious desire to do his duty to all, to his superiors as well as to his inferiors. This is the life-giving and life-quickenning principle that was at the foundation of our Order, and has for ages cemented the UNION of our members. That this UNION may, under the blessings of Heaven, be everlasting, is the humble and sincere prayer of

Your Grand Master,

W. B. HUBBARD.

CHIVALRY.

AMONG the many excellent speeches delivered at the dinner given by Richmond Encampment on the 22d of February, (as noticed elsewhere,) was a very neat one by Sir Joseph Hall, we presume a member of that body. The following extract from it will be acceptable to our readers :—

Although in one sense, the words of a great statesman are true, "that the age of chivalry has passed away," yet it is equally true, its spirit still lives, and I have only to look around me on this goodly assemblage of Sir Knights to find proof of its existence. And it is still potent in the world that it numbers an array of adherents whose hearts are ever beating with the pulsation of its true nobility, and whose swords are ever ready to leap from their scabbards in defence of truth, justice and honor—whose knighthood has vowed to be the friends of the distressed, the advocates of the weak and the gallant protectors of the lovelier sex.

The Crusades have been termed a popular delusion, a splendid fanaticism, a useless expenditure of life and treasure for an unworthy end. But to those who truly view the subject, they are considered the greatest exhibitions of human bravery and self-devotion in a sacred cause, the world has ever seen. When before or since did such vast numbers of men ever seek, under the feelings of a pious indignation, a voluntary martyrdom? When undergo such privations to expel the infidel from the sacred shrine, and drive out the Moslem hordes, whose impious unbelief defiled the Holy City? Though the Turk still retains possession of the sacred place, it may not be long ere the nations of Christendom shall demand of the sacreligious Saracen that the light of truth and liberty shall again irradiate the land, and the true worship again be established within the walls of Jerusalem.

The influence of chivalry, its magnanimous sacrifices, its heroic daring, its martial courage, its fearless spirit, its lofty sentiments of honor, its sincere devotion to the sweet dignity of woman, have been felt in all subsequent time. It has shaped the politeness of modern manners, instituted in the place of feudal force the courtesies of life, and shares with Christianity itself the work of elevating the being who was made a little lower than the angels. What might have been the consequence, had there been no crusades, it is hardly possible to say. On this point, authorities are divided. Some, without hesitation, affirm that but for these expeditions the Mohammedan power would have overrun Europe, the Reformation would have been crushed in the bud, and the blessings of civilization, to which that event gave rise, would not have been permitted to bless the nations. That these sublime

efforts of the Crusaders seem to have enabled Western Europe to rise, Phœnix like, from her ashes, while they harassed for six generations the Saracen hosts on their native soil, and though in the end driven out, the Templars only retired from the contest when the Powers of Europe became too formidable for the advances of their barbarous foes; the people had become too enlightened to yield to the vagaries of superstition. That such was the case, there is but little doubt; perhaps the inquiring mind may trace, in the spirit that animated the Templars, that love of liberty which has made us what we are. That among them may be found the germ of Freedom, which has since arisen to be the spirit of the age. Though we, Sir Knights, are but Templars in name, we may represent them in their sentiments, if it is denied to us in the heroism of their actions.

"The lance is rusting on the wall,
No laurel crowns are wove;
And every Knightly strain is hushed,
In castle, camp and grove.

No manly breast now fronts the spear,
No strong arm waves the brand
To vindicate the rightful cause,
Or stay oppression's hand.

The minstrel's pilgrimage has ceased—
Chivalric days are o'er,
And fiery steeds bear noble men
To Palestine no more.

Rejoice in beauty more than gain,
Guard well the dreams of youth,
And with devoted firmness live
Crusaders for the Truth."

PROVINCIAL GRAND LODGE

OF NOVA SCOTIA, NEW BRUNSWICK AND PRINCE EDWARD ISLAND.

HOLDING UNDER THE M. W. GRAND LODGE OF SCOTLAND.

The Hon. ALEXANDER KEITH, (M. L. C.) R. W. Provincial Grand Master.

The Annual Meeting of the Provincial Grand Lodge, was holden at Freemason Hall, Halifax, N. S., on St. Andrew's Day, A. D. 1857.

Present—The R. W. the Provincial Grand Master, in the Chair; the Provincial Grand office Bearers; the Representatives of the several Lodges in the city, and several visiting Brethren and members of other jurisdictions.

The Provincial Grand Lodge was opened in due form and with solemn prayer.

The following Brethren having been selected and appointed by the R. W. Provincial Grand Master, to the offices placed opposite to their respective names, were duly installed and proclaimed according to ancient custom:—

R. W. Brothers E. J. Lordly, Depute G. Master; James Thompson, Substitute G. Master; Thomas Short, S. G. W.; William Murray, J. G. W.; Rev. J. Wilson, G. Chaplain; George Fraser, G. Secretary.

The newly installed officers then formed in procession under direction of the Grand Director of Ceremonies, and headed by the Grand Director of Music,

promenaded to the "Freemasons' March," saluting the R. W. Provincial Grand Master, &c., according to ancient custom, after which they severally assumed their respective stations.

The R. W. Provincial Grand Master informed the Brethren that since the last Quarterly Communication, he had received a petition from, and had granted a Dispensation to, a number of Brethren at Charlottetown, Prince Edward Island, empowering them to form a new Lodge at that place (under the jurisdiction of the M. W. the Grand Lodge of Scotland,) to be called "Victoria Lodge."

After the dispatch of other routine business, the R. W. Provincial Grand Master thanked the Brethren present for numerous and punctual attendance, and congratulated them on the unanimity and truly "Masonic" feeling at present existing amongst the Craft, and which had characterized their proceedings during the past year. He was happy to state that since last St. Andrew's day, two new Lodges had been formed with very favorable auspices, under this Provincial Grand Lodge—one in Cape Breton, and the other in Prince Edward Island—thus affording a cheering proof of the popularity and usefulness of our "ancient and honorable institution." He earnestly hoped that the good understanding at present existing between the English and Scottish Lodges under his immediate charge would continue, and that "no contention should ever exist amongst them, but that noble contention, or rather emulation, of who can best work and best agree" to promote the true principles of our Order.

The Provincial Grand Lodge was then closed in due form and with solemn prayer, and adjourned.

GEORGE FRASER, *Prov. Grand Secretary.*

WASHINGTON AND UNION.

ON the evening of the 22d of February, as a not unfitting *finale* to the interesting ceremonies of the inauguration, the Sir Knights of Richmond (Va.) Encampment, with invited guests, dined together at Corinthian Hall. As a matter of course, on such occasions, toasts were drank and speeches made. In response to one of the former, Sir Benj. B. French, Esq., of Washington, recited an original poem, of much merit, from which we give the following extract:—

Brave old Virginia—proud you well may be,
When you retrace that glorious dynasty
Of intellectual giants, who were known
As much the nation's children as your own—
Your brilliant jewels; ay, you gave them all,
Like Sparta's mother, at your country's call!
The Senate knew their eloquence and power,
And the red battle in its wildest hour;
No matter whence—to glory or the grave,
They shone conspicuous, bravest of the brave;
One o'er the bravest and the best bore sway—
Bright is his memory in our hearts to-day!
His bosom burned with patriotic fire—
Virginia's son became his country's sire;

And in these lofty claims we proudly vie,
He was our Brother of the mystic tie.

Ere mature manhood marked his youthful brow
 He sought our altar and he made his vow—
 Upon the tessellated floor he trod,
 Bended his knees and placed his trust in God !
 Through all his great and glorious life he stood
 A true, warm Brother, foremost e'er in good.
 His ready word a testimony bore,
 Ennobling e'er the apron that he wore ;
 And when he died, amid a nation's gloom,
 His mourning Brethren bore him to the tomb !
 Well may we honor his dear memory ;
 Ne'er lived a truer, greater man than he.
 Well may we glory in the tie that binds
 His name forever with Masonic minds ;
 Well may we deem he stands among us still,
 His heaven-born virtues death can never kill.
 The speaking statue we have blessed to-day,
 To pristine dust may crumble and decay,
 The *name* of Washington can never die
 Till the last trump dissolves our mystic tie !

How reads the record—did not Heaven's decree
 Send that pure man to make a nation free ?
 God sent him here his brilliant race to run—
 Recalled his spirit when his work was done.
 And now shall we, in wild and lawless raid,
 Sap the foundations he so firmly laid ?
 O'erturn fair Freedom's citidal, and say
 To all the people's rights, "away," "away !"
 Press back to more than savage anarchy
 A nation now so powerful, brave and free !
 Forbid it Heaven—forbid it every power
 That blessed the efforts of our natal hour.
 And sainted shade, if thou our prayer canst hear,
 Avert a fate so dismal, dark and drear !
 It shall not come—'tis not the destiny
 Of this great nation, planted to be free,
 Sustained and cherished by *his* mighty will,
 Who, in his glorious deeds, is with us still.
 Vast cycles shall roll on—united—one—
 (The fairest, broadest land beneath the sun—
 Hundreds of millions on its teeming soil,
 Made rich and beauteous by the hand of toil,
 This Union shall be found, and Time, grown grey,
 Shall hail it fresh, as on its natal day ;
 And still, as it descends from sire to son
 They 'll keep thy memory green—our WASHINGTON.

CORRESPONDENCE.

Dover, N. H. Feb. 24, 1858.

SIR KNIGHT C. W. MOORE—

Dear Sir and Brother—Our new Hall is spacious and commodious, and well arranged for the accommodation of the Commandery degrees, as well as all the preceding. We have commenced work in our Commandery, with a fair prospect of its continuance for some time to come.

We now have in this city the following Orders of Masonry, and all in a flourishing condition, viz. :—

Strafford Lodge, No. 29, of which Richard N. Ross is W. M. ; John Twombly, S. W. ; Charles Doe, J. W.

Belknap Chapter, No. 8.—Charles Doe, H. Priest ; R. N. Ross, King ; Oliver Wyatt, Scribe.

Orphans' Council R. & S. Masters.—M. Paul, I. G. M. ; Charles Doe, R. I. G. M. ; George W. Burleigh, I. M. ; Charles A. Tufts, Recorder.

St. Paul Commandery.—Sir Moses Paul, Em. Com. ; Joshua Edwards, Gen. ; Jacob C. Hanson, Capt. Gen. ; John Twombly, Prelate ; George W. Bulloch, Sen. War. ; Charles Doe, J. W. P.

Obituary.

BROTHER JOHN B. KIRKHAM.

At a late Communication of Hampden Lodge of Free and Accepted Masons, a committee was appointed to prepare some suitable notice and testimonial on occasion of the death of our late Brother JOHN B. KIRKHAM.

Brother Kirkham had been a member of this Lodge from the time of its installation in 1817 ; he was also a member of all the other Masonic bodies in this city, and from time to time has most acceptably presided in them all ; and has likewise held and exercised other important and responsible offices and trusts. The Masonic honors accorded to him were most worthily bestowed, and always borne with just appreciation and modesty.

He loved the principles and practice of Freemasonry as well in its prosperity, when the "dew lay all night upon its branches, whose leaf did not wither nor its fruit fail," as in the days of peril and adversity, when false friends and open enemies "cried havoc," and rushed together for its destruction ; and to us it is a most happy reflection, that he lived many years after the whirlwind of party rancor was over and gone, and enjoyed the heartfelt satisfaction of again "setting the Craft to work and giving them wise and proper instruction."

In this view, the members of Hampden Lodge deem something more than a formal vote required of them ; some just and more extended declaration of respect to be "left on long record," in memory of an upright and accomplished Mason, and an honest man. Brother Kirkham, one of the oldest, most worthy and respected of our Fraternity, has fallen in the front ranks ; and it is becoming that we offer a just tribute to the memory of our deceased worthy Brother, an upright, energetic and estimable citizen. But he has gone down to the grave, a bright and worthy

example of Christian and Masonic life, and in him was faithfully exemplified for nearly half a century, the cardinal principles of our Order, Friendship, Morality and Brotherly Love. Therefore

Resolved, That in the death of our late Brother, John B. Kirkham, a bright and shining light in Freemasonry has been extinguished.

Resolved, That this Lodge, and the Masonic Fraternity in general, deeply deplore this melancholy dispensation of the Divine Hand.

Resolved, That the Jewels and Furniture of Hampden Lodge be clothed in mourning for the usual period of time.

Resolved, That the Secretary transmit to the widow and children of the deceased, and also to the Editor of the Freemasons' Magazine, copies of proceedings in Lodge, and respectfully to request that the same may be published.

(Signed,)

JAMES W. CROOKS,
DANIEL REYNOLDS, } Committee.
S C. BEMIS,

A true copy.

Attest, HENRY A. CHAPIN, Secretary.

Springfield, Mass., Jan. 19, A. L. 5857.

BROTHER ROBERT DAVIDSON,

THE FIRST MASON MADE IN OHIO.

Newark, Ohio, March 10, 1858.

To the Editor of Moore's Magazine—At a regular communication of Newark Lodge, No. 97, of Free and Accepted Masons, held on March 5th, the following Resolutions were unanimously adopted:—

Whereas it has pleased the Supreme Grand Master of the Universe to take to Himself Brother ROBERT DAVIDSON, the first Mason ever made within the limits of the State of Ohio, and one of the Charter members of this Lodge—

Resolved, That the announcement of the sudden and unexpected death of our venerated Brother, though in the fulness of his years, and ripeness of his faculties, has filled all our hearts with sadness.

Resolved, That in his death humanity has lost a sincere friend, the country a patriot soldier, and Masonry an illustrious exemplar.

Resolved, That although we can add nothing to the future happiness of the dead; can give no additional lustre to his name, yet by following his precepts and imitating his example, we shall advance our own usefulness and happiness, and by recording his name upon our hearts will show to the world that we can appreciate those gentle qualities which give dignity and honor to a Mason's life, and ensure peace and consolation to a Christian's death.

Resolved, That the widow of the deceased be furnished with a copy of these resolutions, and that the same be published in the papers of this city and in Moore's Masonic Magazine, Boston, Mass.

WM. BLISS CLARKE, }
C. B. GIFFIN, } Committee.
WM. CUNNINGHAM, }

A. F. ROBINSON, Secretary.

MASONIC CHIT CHAT.

SHAMEFUL—We have been shown a copy of a printed circular, issued by a publishing firm in this city and addressed to the Secretaries of the Lodges, soliciting them, "for the purpose of promoting the cause of *Freemasonry*," to "devote a portion of their time in soliciting the members," to purchase a book, which, the publishers say, "should be in the hands of every Freemason," at "*one dollar*" a copy! The character of the circular, had we not reason to think otherwise, would lead us to suppose that it originated in an *antimasonic* source, and for antimasonic purposes—so very like is it, in its terms, to a class of documents which were quite common in this and other sections of the country thirty years ago. Of the work, which is so much to "promote the cause of Freemasonry," (without detriment to the *interest* of the publishers of course,) we have no knowledge; but if it require the aid of such a circular as the one in question, to effect the sale of it, then we predict, that the *fewer* copies sold, the less *imposition* will be practised on the Fraternity. We have had frequent occasion to caution our Lodges against encouraging traffic carried on in this way, and to condemn the conduct of Masonic pedlars from abroad. Our regret therefore is the greater, that occasion should have arisen in our midst, for a censure of this kind.

Our advice to the Secretaries is, to destroy the Circular at once, if they have not already done so. It is not a suitable paper to be about.

AN IMPOSTOR.—The Lodges and Brethren of this and the neighboring States are cautioned against the impositions of a woman calling herself "*VAN WAGNER*." She represents herself as the widow of a Mason, and that she formerly resided at St. Joseph, Mo., where she lost her husband, about a year ago. She has an infant child with her.

☞ We understand that it has been definitely settled that we are to receive a visit from the Richmond (Va.) Encampment of Knights Templar, in June next. They will arrive in the city in season to visit Bunker Hill on the 17th.

☞ A correspondent at Chicago, Ill., writes as follows:—

The Brethren in this State are becoming interested in the Ancient and Accepted Rite. At a convention recently held in this city, a number of intelligent and distinguished Masons received the several degrees of the Lodge of Perfection, Council of Princes of Jerusalem, Rose Cross, and Sublime Prince of the Royal Secret 32d.

Ill. Br. Van Rensselaer, of Ohio, was present and gave his assistance in the work. These Degrees and Orders seem likely to engage the attention of the intelligent Masons of the West, to a much greater extent than heretofore.

☞ We learn from a correspondent of the *London Magazine*, "that on the occasion of the King of Hanover assuming the function of Grand Master of the Hanoverian Freemasons, it was declared that Jews are henceforth to be excluded from the privileges of the Order." They are not, therefore, admitted into the Lodges in Hanover, except as visitors, having been initiated abroad, or previous to the adoption of the above regulation. The same law also prevails in Prussia—Masonry being regarded in both countries as a Christian institution.

PRESENTATION.—We understand that the members of Orphan's Hope Lodge, at East Weymouth, surprised their excellent W. Master, Br. Z. L. BICKNELL, on the evening of the 21st ult. by presenting him, in open Lodge, with a handsome BIBLE and a PURSE of one hundred dollars in gold, in token of their appreciation of his services as an accomplished officer, and of their respect for his character as a friend and citizen. It was a very handsome and worthily bestowed compliment.

☞ We have received a copy of a neat pamphlet containing a full account of the proceedings of the Grand Lodge of Virginia on the 22d February last, at the inauguration of the Washington Monument at Richmond on that day. We have already noticed the ceremonies and published the excellent address of M. W. Brother Scott, and find nothing further in the pamphlet that would be of particular interest to our readers. A very fine lithographic colored view of the Monument is given in the pamphlet, which adds much to its value.

☞ A new edition of the *Trestle-Board* having just passed through the press, we are prepared to furnish Lodges and Booksellers with any number of copies they may require, on favorable terms, and without delay.

SUPREME COUNCIL THIRTYTHIRD.



THE ANNUAL SESSION of the "*Supreme Council 33d degree of the Ancient and Accepted Rite for the Northern Jurisdiction of the United States*," will be opened at its GRAND EAST, in the city of Bdston, on TUESDAY, the 25th day of May next, at 11 o'clock, A. M. You are requested to be punctual in your attendance at the MASONIC TEMPLE, in Tremont street, at the hour above named.

The Sovereign Grand Consistory of S. P. R. S. 32d degree, will be opened on the same day, and at the same place, at 2 o'clock, P. M., for the transaction of such business as may properly come before it.

CHARLES W. MOORE, *G. S. G. H. E.*

BOSTON, APRIL 1, 1858.

THE NEW TRESTLE-BOARD

FOR THE USE OF
LODGES, CHAPTERS, COUNCILS, AND
ENCAMPMENTS.

By CHAS. W. MOORE, Editor of THE FREEMASONS' MAGAZINE.

The above is the most popular Masonic Manual ever published in America, and is more extensively used, both in this country and Europe, than any similar work in existence. It has received the approval and recommendation of nearly every Grand Lodge, and most distinguished Masons, in the United States. It gives in systematic arrangement, and in a clear and comprehensive manner, all the aid that such a Manual can properly give, in the work of all the degrees of the Lodge, Chapter, Council, and Encampment; together with full Installation Services for each grade; the ceremonies for all Public occasions; and the various forms of petitions, &c., required in Masonic proceedings. Its extensive use has contributed more the last ten years to produce uniformity of work and ceremonies among the Lodges, and other bodies, throughout the country, than could have been effected by any other means. The work is beautifully illustrated with Plates, and is sold at \$12 a dozen. Orders addressed to the editor of this Magazine, will receive prompt attention. Or it may be had through any of the principal Booksellers. A liberal discount made to Lodges ordering more than one dozen at a time.

The Grand Master of the Grand Lodge of California, recommended in his address, before that body in May last, as a Text-book, the "New Masonic Trestle-Board," remarking: "I will not go so far as to say that it has no equal, but I feel no hesitation in recording my belief that it has never had a superior."

RECOMMENDATION.

Resolved, That the Grand Lodge of Massachusetts recommend the "TRESTLE-BOARD," as a work embodying all the essentials of a Manual of Ancient Craft Masonry; and in preference to all other similar works, it especially sanctions to the subordinate Lodges under its jurisdiction, the use of this most excellent compend of the principles and ceremonies of the Order.

ABNER W. POLLARD,
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